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OUR SUNDAY VISITOR

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SOVIET'S TWELVE YEAR WAR AGAINST GOD

(We are indebted to the New York Times for much that follows)

Feast of St. Joseph, the Day of Prayer



St. Joseph, Foster Father of our Saviour, pray for those who suffer persecution.

NEXT Wednesday, the feast of St. Joseph, is the day designated by the Holy Father for prayer in all the Catholic churches in the world in behalf of Russia. St. Joseph is patron of the Universal Church.

Russia has about 30,000,000 more people than the United States, and 100,000,000 of them were members of the Russian Orthodox Church. They were not in union with Rome, and therefore did not belong to the class which non-Catholics are disposed to call "Roman" Catholics. There were about 10,000,000 members belonging to the Church of Rome out of the 150,000,000 people before the War, but more than half the number lived in the territory delivered to Poland in the re-adjustment at the end of the War.

Therefore our prayers are not principally to save the *Catholics* of Russia from persecution, nor to have *their* houses of worship spared to them, but for a cessation of persecution generally whether it be against Catholics, Protestants, or Jews. Our prayers are to be directed to Heaven for the cessation of the drive ***against God Himself,*** because the Soviet government is waging a campaign of atheism. No one can be a member of the Communistic party unless he or she professes atheism.

We are indebted to the NEW YORK TIMES for much of what follows on this page. It is worth reading, is enlightening, and tends to show the steady advance in the enactment of more drastic laws from year to year against religious practices generally.

Last week our readers' attention was called to the world-wide protest against the Russian persecution and in behalf of the world-wide co-operation with the Pope in prayer. In presenting a resolution to Congress to elicit an official Government protest against the Russian atrocities, Congressman Hamilton Fish, of New York, said:

> "I do not dispute the right of the Soviet to to establish any form of government and to govern the Russian people without interference of other nations, but when it comes to a question of the destruction of all churches and religious institutions and the execution, imprisonment and exile of priests, the whole world stands aghast and rightly protests against such barbarities, and that sentiment should be proclaimed throughout every civilized country."

People Die Without Religious Consolation

We learn from Walter Duranty, Moscow correspondent for the NEW YORK TIMES, that those who are seriously ill and the dying are the ones who feel most the privation of religious comforts; that the few clery available are out almost continuously on sick calls. People must die without the last rites of the Church and be deprived of Mass and prayers after their death. Mr. Duranty describes the Communist funeral as follows:

> "The deceased, if at all prominent, lies in state in an open red coffin in a club or factory room, often with four guards of honor at each corner, while friends come in to pay their last tributes. Wreaths draped with black and red ribbon are not lacking. The funeral procession, generally accompanied by a band playing the Soviet hymn for the dead, winds slowly through the streets to the crematorium.
>
> "In the little chapel—the crematorium being a State institution, it is entirely non-religious, but it looks like a chapel nevertheless—the dead Communist lies in an open coffin surrounded by flowers while one of his comrades makes a short address or funeral speech. Then the band plays the hymn for the dead as the coffin sinks from sight toward the furnace. It is an impressive ceremony."

Last Sunday, March 9th, the clergy and members of all religious bodies at our national capital participated in a mass meeting "to express deep and understanding sympathy for those of our brethren in Russia, who are suffering persecution for their religious convictions." The principal speaker was Reverend Dr. Edmund L. Walsh, Vice-President of Georgetown University, and Regent of the School of Foreign Service, who spent a long time in Russia studying the situation when it was most acute, when a death sentence was being pronounced against Orthodox and Catholic Bishops and Archbishops.

The Washington meeting was held in Constitution Hall, donated for the meeting by the Daughters of the American Revolution.

American Federation of Labor Speaks

One of the deadliest blows at Communism and at the attitude of the Soviet Government towards religion has come from the American Federation of Labor.

William Green, President of the American Federation of Labor declared in an article written from Atlanta, Georgia, on March 4th: "The American Federation of Labor is deeply concerned over the reports regarding religious persecution in Russia. This is quite natural and logical, because the American Federation of Labor is committed to the principle of religious tolerance and freedom of worship. . .

"But the opposition of the American Federation of Labor to Communism and to the recognition of the Soviet Government by the United States antedates these developments. We are of the opinion that the position of labor has been vindicated by these most recent occurrences . . . In Russia we see a Government—and Atheism—joined in an attack on religion. . . .

"For that reason labor will be strengthened in its purpose and determination to oppose Communism wherever it may show itself in America, and to continue its opposition to the recognition of the Soviet Government by the Government of the United States."

For the first time in history a nation has undertaken a general crusade against religion, and recent events in the Soviet Union have evoked a storm of protest. The Communist faith is opposed to the worship of any deity, and in the twelve years following the Bolshevist revolution the Soviets have striven to undermine and destroy the power of the churches. What have been the main steps in bringing about the present situation, which now attracts more attention than any other event in the world?

I—The Bolshevist View

Long before the revolution of 1917 those who were later to control the destinies of Russia were frankly atheistic, having passed largely under the influence of the Western socialism of Marx and Engels. Michael A. Bakunin (1814-1876) is regarded as the father of Russian anarchism. To him atheism was a liberalizing force, freeing man from all external authority, and the church was likened by him to a "heavenly dramshop" where men were drugged to forget their temporal miseries. Similar to this is the well-known dictum of Karl Marx, that "religion is the opium of the people" which the Soviets later inscribed in public places in many cities and towns.

Lenin often quoted Marx on religion, and considered the Church and its precepts deleterious to public morale and the aims of Communism. "Religion," he said, "is a kind of spiritual brandy, in which the slaves of capital drown their human physiognomy and their demand for some sort of life that is worthy of man. Religion is one of the forms of spiritual oppression which lies everywhere on the masses of the people, who are crushed by their eternal labor for others, by need and loneliness."

II—The Decrees

Following the March revolution of 1917, when the provisional government under Kerensky came into power, former liberal parties within the Church, suppressed during the reaction subsequent to the rebellion of 1905, were again revived and demanded religious reforms. Full religious liberty was granted in July, 1917.

A month after they came into power the Soviet issued a series of decrees which could be regarded as the beginning of the new relationship of the Church and State. On December 4, 1917, all land was declared a national landed fund, to be controlled by land committees. It was explicitly stated that the lands owned by ecclesiastical or monastic institutions were included within the scope of the law. Thus the Church lost a great part of its income overnight, and was soon to face a greater loss.

On December 11 a decree issued by the Commissariat of National Education ordered all schools to be turned over to that bureau. This included seminaries and theological academies, and deprived the Church of all means of educating the young, even for the priesthood. A week later a decree stated that the republic acknowledged only civil marriages, and divorce and the registration of births were taken over by the government.

On January 23, 1918, was issued the most important piece of legislation on the relations of Church, State and School, and which caused a thorough-going reorganization of the entire inner as well as the outer life of the Church of Russia. It reads as follows:

> 1. The Church is separated from the State.
>
> 2. Within the confines of the republic it is prohibited to issue any local laws or regulations restricting or limiting freedom of conscience, or establishing privileges or preferential rights of any kind based upon the religious confession of the citizens.
>
> 3. Every citizen may profess any religion or none. All restrictions of rights connected with the profession of any belief whatsoever, or with the non-profession of any belief, are annulled. Note—All reference to citizens' membership in religious groups, or their non-membership, shall be removed from all official documents.

Four years later a decree was issued which insured that the growing generation should not receive a systematic education. It specified:

> Instruction in matters of faith of persons who have not reached their eighteenth year of age is not permitted. Persons above 18 years of age may be instructed in special theological courses with the aim of preparing them for the priesthood, but on the condition that the curriculum of such courses be limited to specifically theological subjects. It is likewise permitted to hold separate lectures, discussions or reading courses dealing with confessional matters for persons above 18 years of age, provided that such meetings do not acquire the character of a systematic scholastic method of instruction.

It may be pointed here that the Communist party, as well as other definitely atheistic organizations, were left free to instruct the youth of Soviet Russia in an organized manner in the tenets and dogmas of atheism.

The famine of 1921 resulted in another drastic decree. The government, faced with the necessity of finding funds, turned its eyes to Church treasures, to the ornaments of gold, silver and precious stones. On February 23, 1922, President Kalinin issued a decree directing the proper authorities to "remove" the Church treasures not used for the purpose of worship from their repositories. It specified:

> In view of the necessity for quick mobilization of all the resources of the country to serve as means of struggle with the famine in the Volga region and for the sowing of the fields there, the All-Russian Central Executive Committee, supplementing the decree regarding the removal of property for museums, has decreed:
>
> To instruct local Soviets to remove from the ecclesiastical property, which was delivered for the use of groups of believers of all religions upon inventory and contract, within a month from the day of publication of this decree, all valuable objects of gold, silver and precious stones, the removal of which cannot actually interfere with the interests of the cult itself, and to transfer them to the offices of the People's Commissariat of Finance, with the special designation for the Fund of the Central Commission for Aid of the Starving.

In April, 1929, the Central Executive Committee passed a decree which appeared to be the opening gun in a renewed war on religion. Reports regarding its content were at first meager, and the full text of its 6,000 words was only recently received abroad. This decree brought protests from many denominations.

The decree prescribes rules governing every form of the existence of religious organizations, even to the hiring of janitors, the acquisition of wood for fuel and the repairs of buildings. Clergy and teachers are limited to conducting their offices in the territory in which they reside "and which belongs to the particular religious organization." The decree denies juridical rights to the clergy, they are forbidden to "assist their fellow-members by giving them material support," to hold "special meetings for children, youths and women for prayer purposes and generally biblical, literary, needlework and other meetings for the teaching of religion, etc.," and to arrange "excursions and children's platforms, to found libraries and reading rooms, to organize sanitariums and medical assistance."

Religious groups cannot establish a treasury, own property or enter into a contract. Elaborate rules are contained in the decree regarding "liquidation" of churches and church property. Valuables are to be turned over to the Soviet authorities, historic articles to museums.

Procedure under which a technical commission may order a church to be demolished is given in some detail. The decree provides that the funds for the demolition of the church property are to be obtained "from the sale of the building materials recovered in the course of demolition of the buildings" and "any surplus money, after paying expenses, is to be turned over the government and classed as government income."

III—The Campaign

A terrific campaign against religion in Russia has been under way. The Bolsheviki have waged a constant warfare of propaganda against the Church, varying its intensity as a matter of policy. Priests have been imprisoned and executed for "counter-revolutionary" activities, and according to the Communist program the clergy, as a class, is to be entirely "liquidated." Events of recent weeks, such as the closing down of many churches and the arrest of Jewish rabbis, seem to indicate that anti-religious activity has been increased.

A schism in the Holy Russion Church, foreshadowed by the election of Tikhon in 1917, broke out in March, 1923, with the famous "Letter of the Twelve Priests," which denounced the opposition to the government's campaign. This group, following the issuing of this letter, organized the Provisional Supreme Ecclesiastical Council, later becoming the "Living Church" group. Shortly after Tikhon was accused of counter-revolutionary activities and was forced into retirement, dying in 1925. The Living Church proposed to restore peaceful relations with the State, accepted the principle of separation of the Church from the State, and declared its sympathy with the social reforms of the Soviets. It adopted practically the entire Communistic program, with the exception of the anti-religious propaganda.

Renewal of Pressure

In 1923 frequent reports came from Russia indicating that the war on religion had not ceased. Dr. Edmund J. Walsh, head of the Papal Relief Mission, left Russia, compelled, it is said, to do so because of petty persecution by the authorities. The following year Pope Pius issued an appeal in behalf of Catholics in Russia, addressed to the governments which had entered into relations with the Soviet.

For a time the anti-religious war diminished in intensity and the Church took a new lease of life. Last Spring, however, various reasons were given for a renewal of the pressure. The Soviet had permitted considerable leeway to some of the "Sectant Bodies"—the Baptists, Lutherans, &c.—whose influence, it was hoped, would help to combat that of the Orthodox Church. However, these groups grew at such a rapid pace as to alarm the authorities, and in addition the Orthodox believers began to adopt their methods—such as of welfare and social work—which brought in many new followers.

In addition, a few months ago the Kremlin began renewed warfare on the kulak or rich peasant, and is planning to "liquidate" this class by socializing the farms. In the collective farms it was the rule that religion should have no part—there was to be no blessing of crops, no prayers for rain, no ikons to avert calamity. Thus again the State and Church were brought into conflict.

Meanwhile, while the campaign against the churches and the priests has been under way, the Soviet leaders have been encouraging the growth of atheism. The Communist party is frankly atheistic. A 100 per cent atheism is a binding belief for the million or more members of the organization.

Although some anti-religious propaganda was spread in the years immediately following the revolution, it was not until the spring of 1927 that an organized drive of some proportions for the promotion of that creed seemed to be under way. At that time the Soviet approved plans for an anti-religious museum in Moscow. Two years later, in the summer of 1929, Leningrad opened the first anti-religious university in the world, and the Society of Militant Atheists in Moscow inaugurated a similar institution.

The "Godless" Union

Last month the Congress of the Moscow Union of the Godless, meeting in the Red Hall of the Moscow Communist Party Committee to elaborate the Union's "five-year anti-Christian plan," adopted the slogan, "For a Godless Moscow." It plans to hold wide demonstrations, including an "anti-God mass," shows, carnivals, and parades on the date of the Russian Easter, which is the fifth anniversary of the inception of "militant godlessness."

That the Communists are carrying on a wide drive for atheism is indicated by reports from many villages. Here flaming posters are distributed to be posted in public places. They are anti-clerical in nature, attempting to show the union of the church with capitalism and feudalism, and thus to arouse the peasants against the priests. Caricatures of saints and religious events and symbols are placed on the walls of buildings which were formerly churches, but which have been transformed into clubs, or educational and recreational centres. The atheists attack all religions—Christian, Jewish, Buddhist and Mohammedan. Anti-religious moving picture films are distributed. The abolishing of Sundays to make way for the five-day week of the Soviet regime received the whole-hearted support of the atheists, hindering as it did the regular Sunday worship.

On many newsstands in Moscow and other cities are sold copies of the publication Bezbozhnik (The Godless), the organ of the Soyuz Bezbozhnikov (Union of the Godless). The Union is a voluntary association, with about forty provincial branches. Communists and non-Communists are eligible for membership, provided they renounce all religion. Members of the Communist party, the League of Communist Youth, and the Young Pioneers, being rated as atheists, are possible candidates for the Union.

OVER THE RADIO

Sunday, March 16, the editor of Our Sunday Visitor, the Right Reverend John F. Noll, D. D., Bishop of Fort Wayne, will broadcast from Station WOWO, beginning at 12:30 p. m., Central Standard Time. The power of Station WOWO, Fort Wayne, Indiana, has been considerably increased and the Bishop's radio talks should cover a much wider area. Station WOWO operates on a frequency of 1160 kilocycles.

The National Catholic Radio Hour, which includes musical numbers by the famous Paulist Choir, under the direction of Father Finn, will go on the air at 6:00 p. m., Eastern Standard Time, Sunday evening, March 16, over a nationwide network of stations of the National Broadcasting Co.

Besides WEAF, where the programs originate, the following stations have accepted the Catholic Hour: WEEI, Boston; WJAR, Providence; WTAG, Worcester; WCSH, Portland, Me.; WLIT, Philadelphia; WRC, Washington; WGY, Schenectady, N. Y.; WWJ, Detroit; KSD, St. Louis; WOC, Davenport; WHO, Des Moines; WEBC, Duluth-Superior; WBT, Charlotte; WIOD, Miami; WSM, Nashville; WAPI, Birmingham; WJDX, Jackson, Miss.; WKY, Oklahoma City; KPO, San Francisco; KGW, Portland, Ore.; KOMO, Seattle; and KHQ, Spokane.

FORT WAYNE DISTRICT NEWS

Announce Fort Wayne St. Patrick's Banquet

A. O. H. Celebration March 17 at Community Center; Bishop, Two Rectors on Program.

In celebration of St. Patrick's day, feast of the glorious Apostle of Ireland and patron of the sons and daughters of Erin, the annual banquet in Fort Wayne is scheduled for Monday night, March 17. It will be held at 6:30 o'clock at Catholic Community center under auspices of the Ancient Order of Hibernians and the three local divisions of the Ladies' Auxiliary to the A. O. H.

Frank M. Hogan, prominent young attorney, an alumnus of the University of Notre Dame, will preside as toastmaster. The Rt. Rev. John Francis Noll, D.D., Bishop of Fort Wayne; the Rt. Rev. Msgr. Joseph F. Delaney, rector of St. Patrick's, and the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, are the speakers on the postprandial program.

John Collins is chairman; James B. Cahill, vice chairman, and Mrs. Floyd Smith, secretary of the general committee for the celebration.

Mrs. Timothy Foohey is chairman of the banquet committee assisted by Mrs. Harry Minnich, Mrs. Margaret O'Rourke and Mrs. May Daley. The ticket committee is headed by Miss Margaret Logan, chairman, assisted by Miss Mabel Ryan, Mrs. Nora Quinn and Mrs. Teresa Fullam. Miss Mary Bresnahan, Mrs. Margaret Felts and Mrs. William Frederick form the committee on entertainment. Miss Margaret Collins, Miss Mollie Fox and Miss Julia Falvy are in charge of the decorations.

Members of the committee on invitation and receptions are as follows: Thomas J. Kelly, chairman; Lawrence Mullen, Charles McKeon, P. J. McDonald, Patrick J. Keller, C. Byron Hayes, Daniel Gordon, Thomas J. O'Dowd, Thomas Adrian Hayes, Timothy Moran, John McNulty, Jerry Crowley, John J. Reed, William H. Rohan, Dr. John E. McArdle, Owen Barry, Daniel J. O'Neil, M. J. Reilly, Robert E. Kelly, Thomas Quinn, Patrick Cunningham, John Monahan and Edward Cleary.

Mrs. C. W. Emmett, Mrs. Michael O'Brien, Mrs. Thomas Gordon, Mrs. Margaret Ulmer, Miss Catherine Wise and Miss Margaret Connelly.

Reservations are being made for the banquet and indications are that several hundred will attend the St. Patrick's day social function.

RECTOR OF CATHEDRAL HONORED BY STUDENTS

In observance of the birthday and patronal feast of the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, the students of St. Augustine's academy, Fort Wayne, gave a musical and literary program which included presentation of gifts. It was held at 2:00 p. m. on Friday, March 7, feast of St. Thomas Aquinas, at the Catholic Community center auditorium, a number of the Sisters of Providence and student body attending.

Plan Precious Blood Party Easter Monday

Precious Blood United Societies, Fort Wayne, held a business meeting Monday night in the assembly room of the new Precious Blood school to report on Shrove Tuesday festivities held March 4. Preliminary plans were also formulated for an Easter Monday party, April 21. The Rev. Basil Didier, C.PP.S., pastor, attended the session and addressed the assembly.

At the Easter Monday party, a nominal charge will be made for the dance and card games, but refreshments will be served free. Attractive prizes will be given for cards and attendance. Preparatory for the event a number of business meetings will be held during the Lenten season.

Winners to Be Feted

Miss Elizabeth Harkenrider, Fort Wayne, will be hostess on Sunday evening, March 16, to the Catholic Literature Club. Miss Betty Carr, St. Catherine's Academy, Miss Ann Kelker and Miss Cathleen O'Dowd of St. Augustine's Academy, winners in the contest sponsored by the Fine Arts department of the Chamber of Commerce, will be guests of the club and will be presented with the awards by the president, Miss Loretto King.

In connection with Catholic Press Month the club offered a prize of $2.50 in gold to students of the Catholic High School who won honors. As a result of this contest, Miss Ann Kelker won first prize for a short story and Miss Kathleen O'Dowd, honorable mention, also in the short story department. Miss Betty Carr received honorable mention for a poem.

PLAN SHOWER MARCH 19 FOR HOSPITAL BENEFIT

The annual linen shower conducted for St. Joseph's hospital, Fort Wayne, is planned for the patronal feast of the institution, St. Joseph's day, March 19. The hospital is under the direction of the Poor Handmaids of Christ who will gratefully receive the gifts any time. They will especially appreciate sheets, 72x99; pillow slips, 38x45½; towels of any description; wash cloths, dresser scarfs, muslin, bleached or unbleached.

NEW ISSUE OF MIRROR DEDICATED TO RECTOR

Honoring the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception, Fort Wayne, students of St. Augustine's Academy dedicated the current issue of their quarterly, "The Mirror," to him. This is the second number of the attractive publication.

Hold St. Augustine's Tryouts In Contests

Virginia Griffith, Margaret Hahn Win First Places for Oration and Essay

Through its committee on American Citizenship, the Indiana State Bar association is conducting oratorical and essay writing contests in the schools. At St. Augustine's Academy, Fort Wayne, 50 young ladies entered the essay contest and 10 strove for honors in oratory. Tryouts for elimination were held and the decision of the judges, headed by Mrs. Patrick O. Dinklage, are now announced.

In the oratorical contest, Virginia Griffith, senior, was awarded first place for her oration on the subject "The Citizen: His Privileges and Duties."

Mary Helen Kennerk, junior, gained second place, speaking on "Wilson and the Constitution."

Jane Zurbuch and Leona Plumanns tied for third place, the former speaking on "Origins of the Constitution," and the latter on "The Citizen: His Privileges and Duties."

Margaret Hahn, senior, writing on the subject, "Why We Have a Constitution," was awarded first place in the essay contest. Kathleen O'Dowd, senior, scored second on the subject. Marian Weikart and Esther Chapman tied for third place on the general topic.

Honorable mention was given Ann Kelker, Marie Voors, seniors; Dorothy Urbine, Virginia McAfee, juniors; Dorothy Urbine writing on "Indiana's Constitutional Conventions;" the others on "Why We Have a Constitution." Judges of the essays were: Mrs. Dinklage, Attorney Frank M. Hogan and members of the faculty.

Miss Linda McKinnie Dies of Pneumonia

Prominent Fort Wayne Young Woman Succumbs at Home After 10 Days' Illness.

Miss Linda McKinnie, prominent Fort Wayne young woman, and a member of one of this city's leading Catholic families, died at 8 o'clock Tuesday night at the home of her mother, Mrs. William McBinnie, 535 West Berry street. Death was due to pneumonia and came suddenly following an illness of about 10 days' duration. She is survived by her mother, Mrs. Georgie Fleming McKinnie; a brother, Fleming McKinnie, and a sister, Miss Carlotta McKinnie. Her father, William McKinnie and brother Gerald preceded her in death.

Miss McKinnie was well known in religious, business and social circles of the city. For a time she was society editor of the Journal-Gazette, later engaging in advertising work in New York City. More recently she conducted Linda's Gift Shop at her home during the Christmas holidays and in the summer at Lake Wawasee. A young woman of ability and pleasing personality she endeared herself to a wide circle of friends. A large congregation attended the funeral held Friday morning at 9:30 o'clock from the Cathedral, the Rev. Thomas M. Conroy officiating.

Women's C. O. F. Team To Sponsor a Comedy

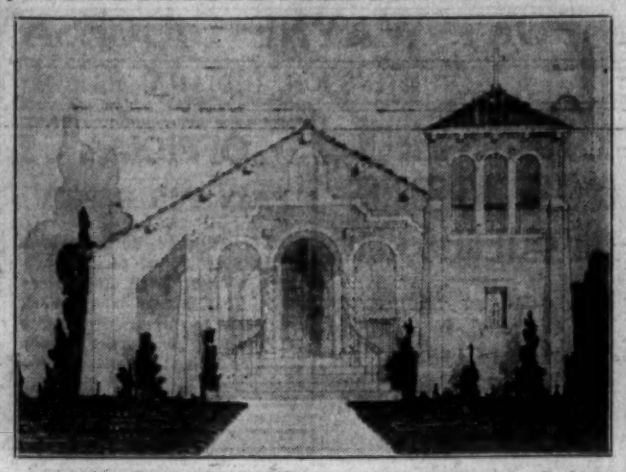
Under the auspices of the drill team of Antoinetta Court No. 870, Women's Catholic Order of Foresters, Fort Wayne, an exhibition drill and comedy will be presented in St. Mary's school auditorium shortly after Easter.

The members of the cast are: Misses Josephine Noll, Winfred Skevington, Catherine Uecker, Henrietta Lauer, Louise Gase, Louise Pranger and Louise Hilger. Mrs. Michael Lauer, chief ranger, is coaching the players at her home, 812 Coombs street, where a rehearsal was held Monday night.

HOLY NAME BREAKFAST MEETINGS SCHEDULED

Members of the Precious Blood parish Holy Name society, Fort Wayne, held their initial breakfast-meeting in the new school auditorium on the first Sunday in Lent. It followed the 8 o'clock Mass at the church at which the men received Holy Communion in a body. The plan found much favor and the breakfast will be served regularly on the second Sunday of every month. Anthony J. Offerle, president of the Holy Name society, called on the entertainment committee to take charge of the breakfast, Palm Sunday, April 13. Con Sterling, chairman of the committee, will be assisted by Anthony Bott, Ben Noll, John VonderHaar, Ralph Morris and E. T. Steigmeyer.

CHURCH AT ROCHESTER, INDIANA



A contract for the construction of a new mission church at Rochester, Indiana, was let to N. Scheer and Sons of Huntington, Indiana, on March 7th.

The church will be located at 12th and Main Streets, a well chosen site approximately 95 x 170 feet. The exterior is a modified Spanish mission design with light tan brick walls, stone trim and blended color asbestos shingle roof. The design of this chapel is in keeping with the surroundings and will be when completed, a very pleasing addition to the locality.

The basement of the church will contain a Community Room and Dining Room approximately 32 x 35 feet, a Kitchen, Heating Plant and Toilets.

The ground floor will contain an auditorium seating 250 persons. This auditorium is designed in rustic Mission style with exposed wood trusses and antique plaster wall surfaces. The sanctuary and two sacristies are placed at one end of the auditorium and the Entrance Vestibule and Confessional at the other.

The entire design and plan has been carefully considered to provide ample accommodations and to give to the community a beautiful little church.

Work on the building will be begun at once and it is contemplated having the edifice ready for occupancy no later than July 1st, 1930.

Plans were prepared by R. W. Stevens, Architect, Huntington, Indiana.

PONTIFICAL COLLEGE SECRETARY URGES AID

The Rev. William Spiegel, field secretary of the publicity campaign of the Pontifical College Josephinum, Columbus, O., was the guest over Sunday of the V. Rev. Msgr. Charles H. Thiele, rector of St. Peter's church, Fort Wayne. Father Spiegel is seeking aid in behalf of the building fund of the Josephinum. He addressed the congregation at four Masses and offerings were taken up for his work.

In citing the reasons why contributions should be made, Father Spiegel stated that "the present buildings of the Josephinum are inadequate and the physical appearance of the institution is far from being a credit to the Holy See. The institution has given more than 250 priests to more than 60 dioceses of the United States (without demanding anything in return) and its scholarship fund (which cannot be used for building purposes), assures an even greater harvest for the future." "The building program upon which the Pontifical College has entered," said Father Spiegel, "will be a credit to its name and a source of pride to every contributor to its cause."

FORT WAYNE D. OF I. TO MEET FRIDAY, MARCH 14

An important business meeting of Our Lady of Victory circle, Daughters of Isabella, will be held at 8:15 o'clock Friday night, March 14, in Parlors A and B, Catholic Community center, Fort Wayne. Mrs. Marie Klotz, regent, who was seriously ill for several weeks, has recovered and it is expected will preside at the session.

REQUIESCANT

In your charity pray for the repose of the souls of the following whose deaths have been announced to us since our last issue.

Joseph F. Motter, 60, Fort Wayne, March 9.
Miss Mary Campion, 70, Chicago, March 8.
Mrs. Mary Jourdain, 87, Fort Wayne, March 7.
Frank D. Bird, 49, Fort Wayne, Mar. 6.
Frank Kindler, 85, Fort Wayne, Mar. 5.
Mrs. Rose Avery, 51, Fort Wayne, March 3.
Mrs. Margaret Leffers, 73, Fort Wayne, March 1.
William L. Howe, 47, New Haven, March 6.
Mrs. Andrew Leeuw, 76, Fort Wayne, March 9.
Mrs. Vincent Kovaloczki, South Bend, March 6.
Mrs. Cecelia M. Gray, age 59, South Bend, March 3.
Theodore Lesicki, South Bend, Mar. 1.
Mrs. Margherita Fly, 72, South Bend, March 8.
Mrs. Josephine Lechtanski, South Bend, March 5.





ROGER BROOK TANEY LL.D

On March 15th, 1836, Roger Brooke Taney's appointment by Andrew Jackson as Chief Justice of the United States Supreme Court was confirmed by the Senate. It was during Taney's tenure of office that the famous Dred Scott decision was handed down by the Supreme Court.

At the FORT WAYNE CATHOLIC COMMUNITY CENTER

"The Upper Room" Successful

The passion play, "The Upper Room," was presented in the Fort Wayne Catholic Community center before crowded houses at the first several performances. It will be presented again Sunday nights, March 23, April 6 and 13.

An unusually talented group of players has been selected for this play, including Misses Lucille Miller and Mary Margaret Freistroffer, who alternate as Mary, the Mother of God; Miss Marie Ueber, as Mary Magdalene; George Jager, as Peter; Edward Horstman, as Judas; Mildred Kramer, as Veronica; Robert Reed, as John; Herman Fenker, as Longinus; Maxine Morton and James Poinsette, alternating as Samuel; Joseph Herschinger, as Achaz, landlord of the upper room; Fred Bopp, as the doctor; Ernest Miller, as Joseph of Arimathea.

Edward Hilker, as Judas, gets the best opportunity for dramatic presentation, and being one of the best in the players, does this to perfection. Maxine Morton and James Poinsette, as Samuel, have the most lines, and are constantly in the limelight, and although neither is more than eight years old, both do perfectly in the part.

"The Upper Room" is the room in which Our Lord said the Last Supper. From a window in the background, one looks upon Calvary, where the three crosses are finally erected, and the sky becomes blood red. From the window, one also sees the tops of spears and torches, and the rumble of the rabble and soldiery, as Christ passes on his way to Pilate and to the Cross.

Between acts, and as a final number, the Community Center Singers sing. They sing selections from Dubois' "Last Seven Words of Christ," between acts, and "The Stabat Mater," as the curtain closes on the last act. Including some of the best voices in the city, the singers have depth, harmony and beauty.

They are Hilda App, Joseph Brossard, William Carlin, Mrs. E. J. Cutter, John Deppen, Clem Didier, Mrs. Charles Freistroffer, Henry Greven, Edward Hilker, Helen Junk, Theresa Junk, Bryce Ormsby, Mrs. John Petrilli, Steve Reed, Veneta Steinacker, Mrs. Grace Urbine, Frieda Winegart, Martha Ellen Creff, Mrs. Clem Schieffer is accompanist.

Other committee members sponsoring programs in the family membership events of the Fort Wayne Catholic Community center have been announced by the Rev. Francis Sheridan, director.

Group C members are as follows:

St. Peter's parish—Mesdames Clem Hartman, H. J. Beckman, Edward Rosenberger, Rose Jecks, Ben Harber, Misses M. Kuentzel, Margaret Otto, Sophia Mayer, Elizabeth Kirkhoff, Clara Schmoll.

St. Mary's parish—Mesdames Charles Brink, John Winbaugh, Henry Lauer, Gregory Lauer, George Hilker, Misses Clementine Trentman, Florence Rissing, Agnes App, Marcella Harber, Grace Baltes.

St. Andrew's parish—Mesdames John Hoffman, Joseph Shaffer, A. Welling, William Uecker, Clarence Sorgen, E. Lanternier, Jacob Mattes, J. McNulty Sr., J. J. Miller, Fred Reiter.

Ancient Inscription Is Found in Jericho

Jerusalem — Professor Garstang, former Director of the Palestine Department of Antiquities, and the Bishop of Hereford, who have been conducting archeological researches on the site of ancient Jericho, have just discovered an old archaic inscription. The Rev. Father Vincent, Dominican scholar, has joined the party in trying to decipher the inscription.

The excavations, which are being conducted by Selim Hassan near the great Pyramid and the Sphinx, in Egypt, have brought to light many precious objects believed to belong to a Pharaoh of one of the first dynasties. It is said that this discovery will be one of the most important ever made in Egypt.

Do not forget that your Propagation of the Faith offering is due March 30.

Impostor Soliciting Under Priest's Name

Memphis, Tenn.—Posing as the Rev. Peter F. Oswald, S. V. D., a priest of Techny, Ill., an impostor has just succeeded in victimizing the Rev. Theodore Worm, O. F. M., of this city, out of a sum of money.

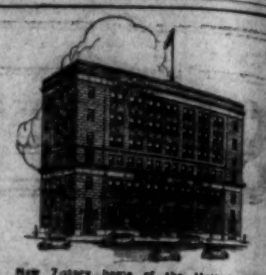
The swindler claims to be collecting funds for a Techny mission house, at which Father Oswald is stationed. Reports of the impostor's thefts have been received at the Techny house from several sections of the country, and Father Oswald, among others, is eager to have the man's activities halted.

Do not forget that your Propagation of the Faith offering is due March 30.

SILHOUETTES of Saints



St. Joseph and the Infant Jesus are represented this week in the prize-winning silhouette submitted by Mary Hohe, 972 Oak St., Huntington, Indiana.



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you believe that the sun still at Josue's command?
?

s, because the sun has al- stood still. You certainly ot believe that the sun s. If you do you are just a centuries out of date. Let it emembered that no one in world knew that the sun not move until the time of rnicus, a few centuries ago. writer of the Book of e used the language of the le of his day, the language e people of every age until time of Copernicus, and I t say the language of our We know that the sun does move, yet we speak of the rising in the east and setting e west. If in another fifty s people began to speak accurately and referred to sunset as that time of the when the earth, in its revo- ns about its own axis, faces un at its west, people will that we of this day knew what we were talking about we spoke of the rising and g of the sun. If the inspir- writer had spoken astro- ically correctly, he would had a difficult time ex- ing to the people what he nt, because they believed the sun, and not the earth, d.

n the other hand let us sup- that the Scriptures told us Josue commanded the to stand still, would he have been criticized by onomers for the next thirty uries, who believed that the always stood still and the moved? As we speak ac- ing to appearances, so did e, in order that the people t understand him.

rant that there is an omni- nt God and you must be al, and grant that He could the whole planetary sys- in suspense if He chose to.

do not believe in Original nor the Immaculate Con- ion. How do you defend belief?

ou certainly believe in one ose two things. If you do believe in Original Sin, then do believe even in your own aculate conception. If you elieve in Original Sin, then do not believe that you were aculately conceived. It is y that you have an alto- r wrong comprehension of Immaculate Conception. It ite common for people who gh against this Doctrine to me that it means that Mary, Christ, was conceived mira- ulsly without a human fath- This is not what it means at It merely means that be- e Mary was to be the in- ment employed by God for Incarnation of His Divine she was preserved from the of Original Sin which rs have inherited from m. Now, if you do not be- in Original Sin, this doc- ought to be the easiest in the world to accept be- e in rejecting Original Sin you believe that every person in this world, no matter how great a sinner he might be, had an immaculate conception. If you can believe that *you* had an immaculate conception, why cannot you believe that she whom the angel called "blessed among all women," who was to have an intimate part in the redemption of mankind, from whom Christ was to receive the very human nature in which He would suffer for the sins of all people? Practically all exegetes, or authorities in the interpretation of Scripture regard her as the human being to whom the Almighty referred when He cursed Satan and reprimanded Adam after his fall. On that occasion the Almighty told Satan that there would be enmity between him and a woman; and that that woman was Mary is evident from the fact that the Almighty continued, "between thy seed and her seed." If her seed was Christ, then she was that woman. There would not be perfect enmity between Satan and Mary if she had ever been under the control of sin, original or actual. You would have a very unworthy concept of the sanctity of God if you could assume that He, in creating the mother from whom He would receive His human nature, did not preserve her from the sin which he cancels from the souls of all others through the sacrament of Baptism.

Not only was the belief in Original Sin universal in Christendom for fifteen centuries, but even the pagan nations of old believed that the first human beings were created perfect, with no such inclinations to evil as succeeding generations had. They believed that there was a golden age at the beginning of the human race, which was lost because of rebellion against the Creator.

It is just as likely that you have as wrong a conception of what Original Sin is as you have of what the Immaculate Conception is. We believe that the souls of our first parents were created not only perfect in the natural order, but endowed with supernatural life, which reflected God's image and likeness, and which God wanted every human soul to have, because the supernatural condition of the soul is necessary for the supernatural end for which man is destined. In relation to the one commandment which Almighty God gave Adam and Eve ordering them to abstain from the forbidden fruit, Adam, as the progenitor of mankind, represented the whole human race. When he sinned human nature fell, and we inherited this human nature tainted at its source. We inherited it, in other words, deprived of the supernatural life which God bestowed on Adam, but which He did not owe either to him or to his descendants. This doctrine would not appeal to human reason if the Almighty provided no means for the restoration of sanctifying grace or supernatural life to the soul, but He did provide for such restoration. A Redeemer was promised to mankind, and the Israelitic people dedicated their children to the future Redeemer, and His merits were applied to them in advance as they are applied to Christians through the ordinance of Baptism, instituted by Christ by which a re-birth is effected. To use the words of St. John, we are "***born again*** of water and the Holy Ghost," through whom supernatural life is conveyed to the soul, and the taint of Original Sin removed.

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After Dinner Story

THE ALLOWANCE

By E. Dorothea Ferry

(*Concluded*)

Each morning Joan was brought to a nursery and at five-thirty called for. Leaving the baby was a worry to Kathleen, even though she rather enjoyed being a part of a big organization. Once again the clicking of the keys of her typewriter gave her the feeling of being needed and of knowing that she was capable of making a living. Quite unexpectedly, when it seemed to Kathleen that she was not missing Jim or her home, a longing for them would steal over her. Her eyes no longer smiled, but had a worried, seeking look.

The days passed into weeks until the weeks grew into three months. She had given up hope that Jim would come to bring her back, when glancing up from her desk, she saw him, hat in hand, standing before her. He had come! Her throat contracted in pain and in relief. She longed to cry out, "Jim, Jim, Jim, I love you!" and to feel once again his arms about her, but instead she sat staring up at him, her hands mechanically fumbling with the papers upon her desk. Outwardly composed, serene and calm, he looked upon her. Two men approached the desk.

"Miss Nelson, may I have that trade letter for Mr. Jones?"

Jim heard the Miss Nelson, and frowned.

"Thank you, Miss Nelson," the man jovially clasped her hand as he took the letter, saying:

"I'll not forget that box of candy."

Kathleen laughed up at him, saying, "You better not."

"Think you'll have a few minutes to spare now?" Jim asked in a gruff voice.

"Oh, good-morning." Kathleen ignored his question and the tone of his voice. She knew that when he assumed that tone he was mostly worried and excited.

"What's all this rumpus about?" he asked, looking searchingly into her face.

"What rumpus?" she asked as though nothing had marred their lives. He was nervous and excited and strutted about.

"I can't talk to you here with half a dozen office boys gaping at me and falling over my feet." He pulled out his watch. It's just 11:30. Get your hat and let's go somewhere to eat."

Kathleen didn't like the commmanding tone of his voice, especially after a three months' absence.

"Sorry, Jim." Her voice was cold and business like. "I have a luncheon engagement." She saw the annoyed expression on his face change to one of concern.

"Can't you possibly get out of it, Kathleen?" Her name seemed like a caress as it fell softly from his lips, his tone changing.

"Really, can't." She smiled charmingly at him.

"Tonight, then?" He was becoming slightly perplexed, as he waited for her answer.

"Oh! come, Kathleen." His tone brought back to her the Jim she knew of old. She felt again his hand stroking her hair and heard his voice, soft and gentle, saying, "There, there, never you mind. We'll do better next time." It was trifles then—forgetting to get his laundry or to have his suit pressed, and he had always been so big and generous about it, even when it meant being inconvenienced.

"Where's the baby?" he inquired as he twirled a pencil about.

"I'll tell you tonight." She dismissed him lightly, but her eyes followed him as he walked to the door. She noticed that he didn't carry his head quite so high, and that he had lost some of his self-assurance concerning his power of holding her.

The afternoon seemed to drag, because of her anxiety to get Joan and meet Jim. The subway train crawled along, and at the nursery she quickly dressed Joan.

"We are going to meet Daddy, darling," she told her as she brushed her short, golden locks.

"Daddy! Daddy!" The baby clapped her tiny hands. "Where's Daddy, muvver—where?"

"Mother will take you there, darling," and as she tied her bonnet she hugged her closely.

Jim was waiting in the lobby of the Pennsylvania Hotel when Kathleen entered. Her eyes were sparkling and her face flushed, and together she and Joan looked a picture. Suddenly the child saw Jim as he came toward them.

"Daddy!" Her blue eyes opened wide. "Daddy-Muvver," she laughed happily, and in spite of the tight hold Kathleen had upon her hand, she squirmed away, Jim catching her into his arms.

But the party which started so happily was destined to end otherwise, and Kathleen's food lay almost untouched upon the plate. Jim hadn't come to effect a reconciliation on any but the old terms.

He hailed a taxi. Jim held the baby and as the cab sped on he slipped his arm about Kathleen. For awhile all was quiet—the baby asleep in his arms.

"Coming back with me, Kathleen?" He pressed his lips against hers, but she held back the longing in her heart.

"Under the same conditions, the answer is no," she told him in gentle but emphatic tones. He scowled. "Besides, Jim, I can't forget it has been three months since I came here."

"Perhaps," he hesitated, "I can explain that satisfactorily sometime."

"Sometime—why not now?"

"Not until you come back."

Kathleen was hurt and in all the years she never shed so many tears as fell upon her pillow that night.

The office no longer held a fascination for her. Over and over the clicking of the keys seemed to shout out to her: "He will not take you back. He no longer loves you." Until it became a steady drone, "He no longer loves you."

"Joan, Joan." She bent over the bed. The doctor had just left. Dying! Dying! Her baby. She paced up and down the small furnished room—waiting—waiting—for what? blaming, accusing herself. Jim, if he had only made another attempt to bring her back—anything but this—Joan dying. Her face was white, her fingers twitched nervously at the limp, white curtain on the window, as her eyes, wide with horror and anxiety, impatiently scanned the street for the doctor's return. He said he would be right back.

She remembered a deep voice saying: "Better get your husband. Pretty sick baby." The words kept pounding, pounding in her head. Someone had sent for a priest and in a semi-conscious way Kathleen noticed Jim standing at the foot of the bed. Kathleen pulled herself together, not daring quite to look at Jim, nor did he more than glance at her.

"No, you can't move her." The doctor answered Jim's question.

"Diphtheria—will have to quarantine the place."

"Oh, Jim," Kathleen was beside him —"isn't there something we can do?"

Through the worry of it all, the days and nights of anguish when the lovely little head upon the pillow was quite still, when the breath came in short gasps, Kathleen and Jim, sharing this trouble, began to find themselves. Silently Kathleen prayed, fingering her rosary, with Father O'Connor coming in each evening to console them. Jim and the priest found they had a great deal in common and he and Father O'Connor would, as Joan grew better, stroll together back to the parish house.

Jim helped Kathleen pack her bags. They laughed together—a trifle nervously, as the differences had as yet not been adjusted.

It was good to be back—back in her own dear place with the sun streaming in her kitchen window, and the flowers lifting their heads to the open sky, with Jim coming home each evening, his face flushed and happy.

"Happy, dear?" He put his arm about her, and she smiled, evading an answer.

"Not quite, I know," he answered for her, "but you needn't worry about that old money subject." There was a deep note of remorse in his voice. "You don't know what I've been through in these last months. Fighting myself—fighting my people—with always the vision of that huddled mass of a bank before me, and you and Joan, as I last saw you.

"I had a big battle with myself, but there was more to it, Kathleen. I always wanted to be a Catholic, but I was afraid of what my people might think. I would have come after you immediately, but I hurt my hand and was in the hospital—and then."

"Jim. Oh! I didn't know." There were tears in her eyes.

"Of course, dear, how could you? It's all right now. Father O'Connor and I were great chums in those days even before Joan was ill, and I was coming after you, just as soon as this arm of mine was well again and I could go back to the office. Kathleen, I'm sorry for it all. Sorry for not bringing you back sooner—but you see, how the forces worked against me."

"My dear." She buried her head on his shoulder.

"There, there." He patted her hair. "We'll do better next time."

RESIGNATION

It isn't the kind of life, you say,
That you'd have picked had you had your way;
It isn't the work you want to do,
And it's mighty hard to struggle through
The petty cares and the ceaseless woes
That fill your life as it onward goes.

Perhaps you've visioned a conquest rare
Where fame and fortune would be your share;
Perhaps a mate and a babe or two,
A thousand things you could better do
Yet here you are in the same old rut,
Seemingly hopelessly anchored, but—

Somebody had to fulfill the task,
You weren't given a chance to ask;
An all-wise Providence looked ahead
And fitted you for the place instead;
You might have ruled from a marble throne,
Somehow it wouldn't have been your own.

For some good cause it was given you,
Your own particular bit to do,
And each new cross that assails your soul
But higher leads to a greater goal;
For better than all He loves is still
The heart that bows to His own sweet will.

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Recovery Due to Discovery of Basic Cause of Disease

Indianapolis—Mrs. Lucy Harvey of Springfield, Ill., has written a letter of intense interest to all who suffer from Bronchial Asthma. In it she tells how the discovery of the basic cause of Asthma and Hay Fever by the celebrated Dr. Fugate resulted in the complete disappearance of her Asthma. Mrs. Harvey began using Dr. Fugate's Remedy in March, 1927. Almost a year later she wrote:

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"MRS. LUCY HARVEY."

Copies of similar letters from others who formerly suffered from Bronchial Asthma, together with an important booklet on Dr. Fugate's discovery of the cause of Asthma and Hay Fever, will be sent free by The Fugate Co., Dept. 5399, 126 S. Meridian St., Indianapolis, Ind. No matter how serious your case, write for this free booklet.

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Postal Life Expands Office; Adds Employees

The Postal Life & Casualty Insurance Co., 5th Floor Moriarty Bldg., Kansas City, Mo., is expanding its home offices and will soon occupy over 4000 square feet of floor space at 22nd and Grand Avenue, and will employ over forty people in these new offices.

The company does not employ any agents, but does business entirely by mail. They send their policies out on approval, thus enabling those interested to examine the policy at their leisure in their own home.

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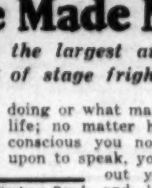


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20 to 40 acre tracts fine orange and truck land, in the famous Indian River Orange Belt, the home of the "Seaside Sweet" Orange. Fine Catholic Church and Parochial School.

Owner, C. W. RINEHART,
Fort Pierce, Florida.



Speechless...When a Few Words Would Have Made Me!

But now I can face the largest audience without a trace of stage fright

THE annual banquet of our Association—the biggest men in the industry present—and without a word of warning the Chairman called on me to speak—and my mind went blank.

I half rose from my seat, bowed awkwardly and mumbled, "I'm afraid you'll have to excuse me today," and dropped back in my chair.

Speechless—when a few words would have made me! The opportunity I had been waiting for all my life—and I had thrown it away! If I could have made a simple little speech—giving my opinion of trade conditions in a concise, witty, interesting way, I know I would have been made for life!

Always I had been a victim of paralyzing stage fright. Because of my timidity, my diffidence, I was just a nobody with no knack of impressing others—of putting myself across. No matter how hard I worked it all went for nothing—I could never win the big positions, the important offices, simply because I was tongue tied in public.

And then like magic I discovered how to overcome my stage fright—and I was amazed to learn that I actually had a natural gift for public speaking. With the aid of a splendid new method I rapidly developed this gift until in a ridiculously short time, I was able to face giant audiences—without a trace of stage fright.

Today I am one of the biggest men in our industry. Scarcely a meeting or banquet is held without me being asked to speak. I am asked to conferences, luncheons and banquets as a popular after-dinner speaker. This amazing training has made me into a self-confident, aggressive talker—an easy, versatile conversationalist—almost overnight.

* * *

No matter what work your are now doing or what may be your station in life; no matter how timid and self-conscious you now are when called upon to speak, you can quickly bring out your natural ability and become a powerful speaker. Now, through an amazing new training you can quickly shape yourself into an outstanding, influential speaker able to dominate one man or five thousand.

What 20 Minutes a Day Will Show You

How to talk before your club or lodge.
How to address board meetings.
How to propose and respond to toasts.
How to make a political speech.
How to tell entertaining stories.
How to make after-dinner speeches.
How to converse intelligently.
How to write better letters.
How to sell more goods.
How to train your memory.
How to enlarge your vocabulary.
How to develop self-confidence.
How to acquire a winning personality.
How to strengthen your will-power and ambition.
How to become a clear, accurate thinker.
How to develop your power of concentration.
How to be the master of any situation.

Send for This Amazing Booklet

This new method of training is fully described in a very interesting and informative booklet which is now being sent to everyone mailing the coupon below. This booklet is called How to Work Wonders With Words. In it you are told how this new easy method will enable you to conquer stage fright, self-consciousness, timidity, bashfulness and fear. You are told how you can bring out and develop your priceless "hidden knack"—the natural gift within you—which will win for you advancement in position and salary, popularity, social standing, power and real success. You can obtain your copy absolutely free by sending the coupon.



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Brevoort Restaurants are famous from coast to coast for quality of food and service. Garage extends special courtesies. Attendants call for the cars of arriving guests without extra charge.

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

RIGHT REVEREND JOHN F. NOLL, D. D., LL. D.,
Bishop of Fort Wayne—Editor-in-Chief.
Rev. Aquinas Knoff, Diocesan Editor.
Rev. R. E. Kelly, Rev. M. A. Chapman,
Associate Editors.

Contributing Editors: H. C. Hengell, A. Muntsch, S. J., John M. Ryan, C. S. C.

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HUNTINGTON, INDIANA, MARCH 16, 1930

BISHOP'S HOUSE
1915 West Washington Blvd.
Fort Wayne, Indiana

December 25, 1929.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am,

Yours paternally in Christ,

✠ John Francis Noll
Bp. of Ft. Wayne

A PASTORAL EDITORIAL

PERSEVERE IN PENANCE

Our Divine Redeemer told His disciples that if any one wished to join Him, to be a pupil in His school and a follower in His religion, he must deny himself; that is, he must mortify the desires of his heart. But the next condition He requires of every Christian is that he take up his cross, every day, suffering patiently, without murmuring, all the trials and afflictions which Almighty God will daily send him. There may be sickness, distress and perplexities in business; and these give rise to increasing trials, to trials which seem to rise up before us at every step we take in our journey through life.

The spirit of the world, which is a spirit of ease and indulgence, has at all times supported that delusion which holds that the penance pleasing to God is confined solely to the interior and that it can be practiced efficaciously without the body feeling anything of its rigors. If this false idea of penance were correct, says St. Chrysostom, then might we destroy a large portion of the sacred Scripture for, in many parts of the Bible, Almighty God, has, on this point, confounded the vain thoughts of men, by declarations as much opposed to the spirit of ease and indulgence as truth is opposed to error. If penance sought to be confined to the interior only, why did our Divine Redeemer retire into the desert and fast there forty days and forty nights? He afterward submitted to all the poverty and fatigues and hardships of the lowest orders in life; but why did He add to these fasting and watching?

Was St. Paul mistaken as to the true nature of penance when he told us that by mortification we are to present our bodies a living sacrifice to God; when he said that penance ought to crucify our flesh; when he commanded the faithful to bear in their bodies the mortifications of their Redeemer; when, indeed, to furnish the Corinthians with an example as well as a precept, he assured them that he chastised his body and, by mortification, brought it into subjection, lest while he should preach penance, and not practice it, he himself might become a cast-away?

Animated by the spirit of this great Apostle, we should continue with courage on this solemn penitential fast of Lent. To mortify the flesh, to crucify its lusts and its desires, to deny ourselves, and to take up our cross daily, these are the indispensable duties of Christians at all times, but particularly so in a season devoted to the expiation of sin, and to the bringing forth fruits of penance. And though for a real and just cause many among us may be dispensed either from fasting or abstaining, or from both, yet the Church of God, has no intention, and, indeed, has no power, to dispense us from doing penance, denying ourselves and taking up our cross daily. Other good works must then be performed, especially works of charity.

If we have any thing of an uncharitable and censorous disposition this we must attempt to mortify and endeavor to conquer, by making it an invariable rule never to speak of those of whom we cannot speak well. We should never allow the sun to set upon our anger, however little or well-founded that anger may be; and never allow our imagination and mind to dwell upon any affront we may have received or upon any thing which may tend to excite in us feelings of anger and dislike.

We must also continually struggle against the sluggishness of our nature, especially as to spiritual things, and to prevent the sins of omission, we must, at all times, endeavor to overcome our tepidity, our languor and inactivity. We must keep ourselves occupied, not through inclination or caprice, but from a sense of duty, and do well whatever we have to do.

Such is the mortification of the passions which the saints thought it necessary to practice during their lives. It is not enough, said they, to be raised up after our fall by sin; but we must take care not to fall again. Now the surest way to prevent a relapse into sin, is this mortification of the passions, for this interior mortification strikes at the very root of the evil. The bent of our depraved inclinations will be constantly kept in check by efforts and actions of an opposite nature. Thus the passions cannot grow strong, nor the bad habit be formed if we have always in hand the knife of interior mortification, and courageously and perseveringly cut off, at first, those disorderly dispositions that would otherwise soon take deep root and spread themselves over the soul.

St. Patrick, the Apostle of Erin, is honored throughout the world, tomorrow, because his fidelity in the performance of duty won for him not only the reward God gives to His faithful soldiers, but also the unfailing gratitude of generations yet unborn. The virtues, which he instilled in the hearts of his people and which he exemplified in his life, ended not with his death, but have been carried to all parts of the world by emigrants from Ireland. Today Catholic hearts rejoice that St. Patrick lived and, in living for God, indelibly stamped the impression of his sanctity upon the people among whom he labored and upon their children's children.

Direct your attention to some particular fault which you wish to overcome during the penitential season.

Pray for the conversion of some friend.

Read serious literature as you spend your evenings at home which you were wont to devote to the theatre or to dances.

Pass on your read literature to others.

Lay aside some of your savings for the Missions.

Attend the public services of your parish church and receive the Sacraments frequently.

Lent will not seem so long, but it will be wondrously fruitful if you practise the above counsels.

Readers Speak to Readers

Dear Father:

Apply this $100 for the Training School for Missionary Catechists. Hoping that they and you will pray for me and all the children under their charge, I remain,

A GRATEFUL FRIEND.

St. Michael's Church, Staunton, Ill., Feb. 17, 1930.

Gentlemen:

Kindly send me 50 copies of Our Sunday Visitor each week in the future until further notice. Last week's 25 went like hot-cakes.

Sincerely,

(Rev.) P. H. MASTERSON.

Norway, Jan. 11, 1930.

Dear Father:

I cannot express to you on paper the wonderful help and consolation Our Sunday Visitor has been to me for the last five months. I commenced to receive the paper some time in June and on the fifth of August my only son was accidentally killed in a logging camp. I do not know how I could have stood it if it had not been for my Bible, your paper and the Church Catechism. I am not a member of the Church, but hope to be.

I have saved every copy of Our Sunday Visitor I have received and passed it on to others to read. If only every one could or would read it, what a difference it would make in their views and opinions. I hope to win my daughter to the true Faith some day, if not while I am living, then after I am gone. Her husband and all his family are very intolerant toward the Catholic Church and Catholics, but it is because they do not know.

I, while my parents are not Catholic, was raised among Catholics and two of my girlhood chums are nuns; they were better than the rest of us girls, and often restrained us from some foolish prank.

I shall continue to pass along your paper, although I hate to give it up.

Yours in Faith,

MRS. J. F. S.

St. Joseph Church, Philadelphia, Feb. 20, 1930.

Dear Father:

Enclosed please find a very excellent article on Catholic Education by a prominent Catholic layman.

Perhaps you could publish it in your excellent paper.

We are glad to say that Our Sunday Visitor is very well received by our parishioners.

Very truly yours,

REV. S. J. ROBB, S. J.

ERIN, THE GEM OF THE SEA

"IRELAND is the loveliest country I have ever seen; the most beautiful picture that I have ever beheld; the sweetest, noblest, saddest poem I have ever read.

"Her people are the friendliest; their hearts the kindliest and their speech the warmest the world over. Her soft rain and radiant sunshine—the tear and the smile—playing with childlike tirelessness, through the hours of a long day, make her an ever-changing picture of color-beauty.



SAINT PATRICK
Patron Saint of Ireland

Her rich and verdant plains, her cattle on a thousand hills, her majestic mountains crowned with mystic and variant haze, her placid lakes of silver, green and gold; her fantastically sea-indented shores make her pre-eminently the land of nature's fondest loveliness—beauty's haunted home.

"Her countryside of heather, gorse and myriad wild-flowers, of hawthorn, laurel and holly, make her roadways a king's highway of pleasant, flower-decked cottages, homes, churches and schools, with many an ancient, ivy-clad ruin to tell of bygone glories and battles long ago.

"Her olden cities—Dublin, Cork, Limerick, Galway and others—are rich in architecture, general culture, history and lore, each of them carrying an old world charm all its own. Her towns are homes of quiet peace and sweet content; her villages are still like Auburn, 'loveliest village of the plain.'

"The celebration of the Centennial of Catholic Emancipation in Dublin and throughout all Ireland with its grand demonstration of the faith of the Irish people has inspired her with new hope and courage—a veritable second Spring. She is determined, despite great obstacles, to reach the high opportunities that are now hers. Ireland is at once the most religiously-minded and the most nationally-minded of all nations of the world. Nowhere is religion more in honor, nowhere is love of country more ardent. With these great fundamentals inspiring her, Ireland is bound to achieve her due place in the comity of nations."—Monsignor Crane.

AN IRISH PRAYER

The following prayer is still used in some parts of Ireland. It is from the ancient Gaelic, and in the original all the lines rhyme.

The will of God may we do,
The law of God may we keep,
Our own perverse will may we restrain.
On our tongue may we put a bridle,
Timely repentance may we make.
On the Passion of Christ may we think.
Every offense of sin may we avoid,
On our last end may we meditate.
A blessed death may we attain.
The music of the angels may we hear,
The face of God may we see;
Praising and loving Him may we be
Through all eternity. Amen.

WARNING

Clergy everywhere are warned against three men who are soliciting priests for gold-plating work. They specialize on candlesticks, promising hand work gilding. Their work is inferior; their prices exorbitant.

Bishop Morris

of Little Rock, Ark.

Says of Church Extension:

"I say without fear of contradiction that The Catholic Church Extension Society has been the most influential force in American Catholic history for the building of the Faith throughout this land. Long may the Society live and grow greater every day, and may the appreciation and general esteem in which it is held far and wide throughout this country be multiplied a hundredfold."

$1,000 up builds a Mission Church.
1,000 creates a $5,000 Burse to educate a poor student for the Priesthood.
500 restores an old Mission Church.
300 educates a poor student for one year.
100 puts an Altar in a Mission Church.
25 buys a set of Vestments.

Help Extension continue its work by donating to our Endowment Fund.

10,000	Catholics	to give	$25.00
25,000	"	"	10.00
50,000	"	"	5.00
250,000	"	"	1.00

Use this form in your Will:

"I give and bequeath to The Catholic Church Extension Society of the United States of America, an institution incorporated under the laws of Illinois, and whose general offices are at present located in the City of Chicago, the sum of

Keep the home fires burning by Reading Extension Magazine

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360 N. Michigan Avenue,
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St. Anthony de Padua School of Nursing

Conducted by The Franciscan Sisters of the Sacred Heart. Affiliated with the University of Illinois College of Medicine and Municipal Contagious Disease Hospital, offers a three years course to young ladies desiring to become professional nurses.

For further particulars apply to
Superintendent of Nurses
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19th and Marshall Blvd., Chicago, Ill.

JESUIT BROTHERS

Young men are received into the Society of Jesus as Brothers, who by prayer and manual labor greatly assist the Priests in all the works of the Society, and share with them in all the spiritual advantages of the Religious Life.

Young men from 15 to 35, capable of doing work as carpenters, painters, mechanics, tailors, bookkeepers, stenographers, farmers, gardeners, janitors, cooks, etc., are in great need today at home and on the missions.

All interested in this vocation may write for further information to REV. FATHER MINISTER, MILFORD NOVITIATE, MILFORD, OHIO.

OUR SUNDAY VISITOR does not beg, but it is willing to accept anything you may care to give for



The Catechists' Training School.

A Little From Many Helps

The Cost of the Catechist Training School—$245,000.00.

Balance Due ——— $49,755.83

Besides carrying the debt on the building, OUR SUNDAY VISITOR maintains the school at a cost of $20,000 a year.

* * * * * *

Hundreds of workers are needed for the extensive field, and hundreds of zealous young ladies should answer the call.

* * * * * *

Send all donations to OUR SUNDAY VISITOR, Huntington, Ind. To all who send $1.00 or more, a one-year subscription to THE MISSIONARY CATECHIST will be mailed. This monthly magazine tells all about the work of the Missionary Catechists.

* * *

Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 18 and 30 for Home Mission work principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

HOW TO SUPPORT THE WORK.

A donation of $300.00 will support a Catechist in training or in the mission field for one year, or $25.00 per month; an offering of any amount will help towards a burse. A subscription to The Missionary Catechist, an interesting monthly magazine, costing only 50c the year, will help.

* * *

"SAVE MY CHILDREN!"

It is now going on nine years since the first band of Missionary Catechists left for the poor, scattered Mission Fields of New Mexico. These blue-clad Catechists were the first contingent that blazed the long and winding trail into the land evangelized by the Saintly Franciscan Padres of long ago. They formed the beginning of the far-flung mission line, which, thanks to the Goodness of Jesus and Mary, has stretched out in the years that have passed since then, and, with Their all-powerful help, will continue to stretch out and reach the many souls now in danger of being lost to the Faith of their fathers. They were the first battalion of a growing company of devoted, self-sacrificing souls whose sole ambition and noble ideal are to save the souls and heal the bodies of the poorest among God's poor in our vast mission field at home.

It is a well-known fact that the Church has suffered a lamentable leakage in the outlying districts of our great Catholic Southwest. The Missionary Catechists have consecrated their lives to the Service of Jesus and Mary in the person of these poor souls. They have not forgotten the promise of Him Who said that even to receive one little child in His Name is to receive Himself. With a mother's love they have given themselves to all in order to gain all for the love of Jesus and Mary.

Can their example fail to make other Catholic young women realize that life's truest purpose is attained only through the love and service of Jesus Christ in the person of His poor?

Mothers, Mix This At Home for a Bad Cough

You'll be pleasantly surprised when you make up this simple home mixture and try it for a distressing cough or chest cold. It takes but a moment to mix and costs little, but it can be depended upon to give quick and lasting relief.

Get 2½ ounces of Pinex from any druggist. Pour this into a pint bottle; then fill it with plain granulated sugar syrup or strained honey. The full pint thus made costs no more than a small bottle of ready-made medicine, yet it is much more effective. It is pure, keeps perfectly and children love its pleasant taste.

This simple remedy has a remarkable three-fold action. It goes right to the seat of trouble, loosens the germ-laden phlegm, and soothes away the inflammation. Part of the medicine is absorbed into the blood, where it acts directly upon the bronchial tubes and thus helps inwardly to throw off the whole trouble with surprising ease.

Pinex is a highly concentrated compound of genuine Norway Pine, containing the active agent of creosote, in a refined, palatable form, and known as one of the greatest healing agents for severe coughs, chest colds and bronchial troubles.

Do not accept a substitute for Pinex. It is guaranteed to give prompt relief or money refunded.

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General Hospital. 300 beds. Accredited School, leading to R. N. degree. Give age and preliminary education in first letter. Apply to Director of Nursing.

St. Elizabeth Hospital School of Nursing

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Conducted by the Sisters of the Poor of St. Francis, offers a three-year course of study to high school graduates. Classes accepted in February and September. For information write Principal of School.

To Those Desiring SAFE INVESTMENTS

We recommend and offer for sale notes on Catholic Church property in denominations of $500.00 and $1,000.00 each bearing five and one-half and six per cent interest payable semi-annually.

Please write for circular.

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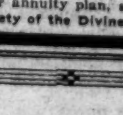
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The Sisters of St. Joseph

of Tipton, Indiana, in the Fort Wayne Diocese, a community under the direction of the RT. REV. JOHN FRANCIS NOLL, D. D.

Invite to their novitiate, YOUNG LADIES between the ages of 16 and 25 who feel the call to serve the Divine Master, by teaching in the parochial schools, by nursing, or by domestic work. Apply to Mother Superior, St. Joseph's Convent, Tipton, Ind.

St. Anthony Works Wonders For His Clients



"The sea obeys and fetters break
And lifeless limbs thou dost restore,
Whilst treasures lost are found again,
When young or old thine aid implore."

These words, composed by St. Bonaventure, a contemporary of St. Anthony of Padua, have been echoed by millions of Catholics during the past seven hundred years out of the conviction confirmed by their own experience of the Wonder-Working Power of St. Anthony of Padua.

The Best Known Shrine of the Saint in America is that of the Graymoor Friars on the Mount of the Atonement.

By participating in the Perpetual Novena to St. Anthony conducted by the Graymoor Fathers—a new Novena beginning every Tuesday—thousands upon thousands of the clients of the Wonder-Worker of Padua have obtained their petitions.

The readers of this paper are invited to follow their example and test for themselves the efficacy of this special Novena.

Address Petitions to:

ST. ANTHONY'S GRAYMOOR SHRINE
Drawer X, Graymoor, Garrison, N. Y.

A DOUBLE INVESTMENT

OUR ANNUITY PLAN PAYS YOU SIX TO SEVEN PERCENT INTEREST during your life and PROVIDES for the education of a Missionary Priest in perpetuity after your death.

Address: Oblate Fathers, 1900 McCullough Ave., San Antonio, Texas.

YOUNG MEN! WHAT IS YOUR VOCATION?

Brothers of the Congregation of Holy Cross, whose Motherhouse is at Notre Dame, Indiana, are desirous that every boy and young man should have a copy of "OUT OF MANY HEARTS," a helpful booklet containing thoughts on the religious life.

Write at once

Booklet price ten cents

The Brothers of the Congregation of Holy Cross
Sacred Heart College Watertown, Wisconsin

An Investment for Lifetime and Eternity

YOU RECEIVE a high rate of interest (5—7% as long as you live.
YOU KNOW what your money is doing—now, as well as after death (that night which no man can work).
YOU SHARE in the noblest work on earth, THE SAVING OF IMMORTAL SOULS through the

SOCIETY OF THE DIVINE WORD

which maintains missions and institutions in our Southern States, China, Japan, Philippine Islands, New Guinea, the East Indies, and South America.

Write for information about our annuity plan, stating age.

Address: REV. FR. PROCURATOR, Society of the Divine Word, Techny, Ill.



17 Popular Pamphlets - $1

Here are seventeen of the best pamphlets that OUR SUNDAY VISITOR has ever published—each one splendid reading for Catholics and non-Catholics—now offered in one bargain collection for only $1.00, postpaid. Use the handy coupon below.

Why You Should Be a Catholic
Why Do Catholics Honor Mary?
Holy Eucharist Explained
The Catholic Answer
Misrepresentations of History
Defamers of the Church
Record of Anti-Catholic Agitators
Catholic Church and World Progress
Why An Unmarried Priesthood?
What Catholics Do Not Believe
The Correct Conception of the Church
The Bible, An Authority Only in Catholic Hands
Truth About Catholic Representation
Converts Tell of Their Happiness
Kind Words from Your Pastor
Infallibility Defended by Protestants
Explanations for a Stranger Attending Mass

Our Sunday Visitor - - - - - - Huntington, Indiana

Enclosed is $1.00 for which please send me the collection of 12 Lenten pamphlets, postpaid, as advertised in OUR SUNDAY VISITOR.

Name _____ Street _____

City _____ State _____

We are omitting the "Gospel in Pictures" this week, just to see if you miss it. We have received many favorable comments on this feature, but we would like to learn if our readers wish it continued. Won't you let us know? Direct your letter of comment to
The Rev. Aquinas Knoff, Diocesan Editor, Our Sunday Visitor, Huntington, Indiana.

EWS FROM OUR DIOCESE

OUTSIDE OF FORT WAYNE

SOUTH BEND

ibernian Banquet to Be Auspicious Event

Soul of Ireland." Subject of Address By the Rev. Thomas Lahey, C. S. C.

ricked by Irish oratory and Irish s, the annual St. Patrick's day uet sponsored by the Ancient r of Hibernians and the Ladies' liary of South Bend will be given day evening, March 16.

bout two hundred are expected to nd the festivity which will be held he Oliver Hotel at six-thirty. A ien will be tendered by the La- Auxiliary from six until six-

e outstanding feature of the din- eeting will be an address, "The of Ireland", by the Rev. Thomas ahey, C. S. C., of Notre Dame. r religious of the Holy Cross Or- who will participate in the pro- will be the Rev. Eugene Burke Brother Audan. Father Burke, by ial request, will entertain with a p of vocal selections, the music and words both of which are his own compositions. Brother Audan will speak on "Irish Wit and Humor." A musical program by the Music Masters' orchestra will also be a feature of the occasion.

Other numbers will include a violin solo by Miss Cecelia Roach and vocal solos by Mary Gillis and Martha O'Hara with Miss Sarah O'Neill serving as accompanist.

The Hon. William A. McInerny will preside as toastmaster.

Tickets for the affair may be obtained from officers of the society or from the following members of the committee: William N. Bergan, general chairman; John J. Hayes, James Henthorne, James McCaffrey, Mary Troeger, Mrs. Tom Miller and Mrs. Nell.

Brief History of Order

The local Order of Hibernians was organized in January 11, 1885, by the late Patrick O'Sullivan of Valparaiso, Indiana, for many years postmaster of South Chicago. Judge John Hagerty was the first county delegate. Timothy E. Howard, afterwards Judge of the Indiana Supreme Court, was the first president and Frank Murphy, the first financial secretary.

Since that time the Hibernians have annually observed the celebration of St. Patrick's day and since 1910 a magnificent banquet has been a special feature.

Present officers of the society include: President, Thomas Henthorne; Vice President, John F. Barry; Treas., William N. Bergan; Financial Secretary, John J. Hayes; Corresponding Secretary, Eugene F. Barry.

Holy Cross Priest to Attend Conferences

The Rev. Charles C. Miltner, C. S. C., dean of the College of Arts and Letters, will represent the University of Notre Dame at scholastic conferences being held in Chicago this month. On March 18th he will attend a meeting of delegates from colleges of liberal arts in the United States, and on March 20 and 21 he will attend a meeting of the North Central Association of Colleges.

Francis Corbett of Fort Wayne, Notre Dame Senior, who won the Indiana State Oratorical Contest, will represent the University at the Central Division Oratorical Contest April 4, at Madison, Wis. The finals will take place April 25 at Northwestern University, Evanston, Ill.

Do not forget that your Propagation of the Faith offering is due March 30.

ELKHART

"J" Club to Present Patrick's Day Program

Following the final dress rehearsal, Saturday evening, March 15, everything will be in readiness for the "J" club play, "Looks Like Rain," which will be presented St. Patrick's night, 8:00 o'clock, at St. Vincent's hall, Elkhart.

A cast of seven "J" Club thespians, most of whom are old-time favorites, will present the offering and patrons are assured of a delightful two and one-half hours of entertainment.

Aside from the comedy, vocal selections featuring old Irish airs, will be given, rendered by Miss Mary Nye. Music for the occasion will be furnished by the Mills-Holtz orchestra of seven pieces. Names of the cast and other details of the program were announced in last week's issue of the Visitor.

Although tickets may be obtained at the box office Monday evening, patrons are kindly asked to purchase them, if possible, from members of the club not later than Sunday, March 16.

It is expected that, as last year, the club's following of patrons will include a number of interested friends from neighboring cities.

Proceeds will be used to further the society's work in behalf of the charges of St. Vincent's orphanage, Fort Wayne, and of the Missionary Catechists of Huntington.

MRS. JOSEPH N. TOOLE DIES

Funeral rites for Mrs. Florence Hagerty Toole, wife of Postal Inspector Joseph N. Toole, 203 N. Taylor St., who died suddenly Friday at St. Joseph's hospital, were held Monday morning, March 3, from St. Patrick's church, South Bend. The Rev. Vincent Toole, C. S. C., of Detroit, brother-in-law of the deceased, assisted by the pastor, the Rev. William A. Moloney, C. S. C., officiated. Burial was in Cedar Grove cemetery.

WINNER IN THE PERSONALITY CONTEST KNOWN IN ELKHART

Miss Janet Gay, 18, of Jackson, Mich., who was third choice out of 70,000 contestants in the Chicago Tribune personality contest, is a Catholic and a grand-niece of Mrs. Homer Cloutier, a member of St. Vincent's church, Elkhart.

Miss Gay's mother, formerly Miss Zoe Cauchy, as a young girl made her home in Elkhart with her aunt, Mrs. Cloutier. Up until her sixteenth year, when the family moved to Kendallville, she attended St. Vincent's school and served as organist for the school children's choir.

Miss Gay received her award, a check for $1,000, from the hands of Governor Fred W. Green at Lansing.

MISHAWAKA

St. Monica's Ushers Plan Patrick's Day Fete

Knute Rockne to Speak on "Athletics"—Many Out-of-town Clergy Expected

Music and speeches will characterize the St. Patrick's day banquet which will be sponsored by the Ushers' society of St. Monica's church, Mishawaka, Monday evening, March 17, at the parish hall.

Notre Dame's famous coach, Knute Rockne, will be the principal speaker. Mr. Rockne's subject will be "Athletics."

Other speakers will include the Rev. Theodore Hammes, pastor of St. Matthew's church, South Bend, whose topic will be "St. Patrick;" the Rev. Anthony Badina, whose subject has not been announced, and City Judge A. L. Doyle, who will dwell on "Good Citizenship."

Music for the occasion will be provided by the Laetare club orchestra. The Rev. Patrick McVey of Notre Dame will act as toastmaster.

Among out-of-town guests who are expected to be present are the Rev. Theodore Fettig of Waterloo, Indiana, and the Rev. William Atwater of Lagro, Ind., both former assistants at St. Monica's; the Rev. John Bapst, of Bluffton; Thomas L. Hickey, Hartley Anderson and John Chevikney of Notre Dame. Local clergy will include the Rev. Michael Louen, the Rev. Otto Keller and the Rev. Charles Seeberger.

Ralph Gartner, chairman of the committee in charge of arrangements, is being assisted by Milo Kirkpatrick, Julius Philion, Otto Kuhn and Floyd Lovell. Vincent Hoerstman heads the ticket committee and Mrs. George Bickel of the Altar Society is in charge of the menu.

"Jonesy" Provides Pre-Lenten Attraction

Another of those rollicking domestic comedies met success Sunday night when the Players' Club of St. Joseph's church, Mishawaka, presented "Jonesy" under the direction of Mrs. Joseph M. Thallmer. An audience which filled St. Joseph's hall, despite the stormy weather, found itself laughing and chuckling over the tribulations of the Jones family in its efforts to match the family son with the niece of the town's richest citizen.

Fortunate in being well cast in the principal roles, the play revealed talent in the club which presages even better things for the future. Perhaps the outstanding bit of acting was contributed by Carl Christianson as the father, Henry Jones. Mr. Christianson lent emphasis to the role by an intelligent and reserved interpretation which seldom exceeded the bounds of naturalness. Richard Cogan as the son, Wilbur Jones, or "Jonesy," got in some splendid work, also.

Lucile Philion as "the little girl next door" did a good piece of acting, and Bernadetta Doll as "Jonesy's" sister, afforded adequate contrast by her quietness. Alice Bickel made an attractive heroine. Ruth Kraus was well cast as the mother.

Lawrence Eberhardt as Billy Morgan had a rather important part and others in the cast were Mary Mahoney, George Gleissner, John Spite, Edward McKenna, Clarence Kline and Arthur Philion.

A 22-piece violin ensemble, under supervision of Harold Lamb, teacher of violin at the Madelyn Music Studio, South Bend, furnished the music for the occasion.

LAFAYETTE

CATHOLIC DAUGHTERS TO INITIATE.

Miss Mary C. Duffey, national regent of the Catholic Daughters of America, will arrive in Indianapolis Sunday to attend the initiation and banquet of Court No. 1119 at 2 p. m. at the Elks' Club, in the charge of the Lafayette degree team. A banquet will be held at 6 p. m., the Rev. Elmer Ritter, rector of SS. Peter and Paul cathedral, giving the invocation. Speakers will include Miss Duffey, Mrs. Anna M. Baxter, national field director; Miss Sadie Howell, state regent; the Rev. D. Lawrence Monahan, Lafayette, and the Rev. Francis Lyons, Chicago. Miss Elizabeth M. Bigane, regent of the local court, will be toastmistress. Following the banquet a program will be given, including songs by the Rev. Aug. Fussenegger, director of Catholic charities in Indianapolis, accompanied by Miss Helen Shepard, and Miss Margaret G. Widolff, accompanied by Mrs. Loretta Goory; also a group dance from the recent musical comedy, "The Goal," presented by the Junior Catholic Daughters.

WINNERS OF ORATORICAL CONTEST

Eileen Lamb, sophomore at St. Francis' high school, won the oratorical contest held at the school Thursday evening, this being one of the contests sponsored by the Indiana Bar association, dealing with the constitution of the United States. Arlene Taylor and Mary Mavity placed second respectively. Miss Lamb will compete in a county contest at Jefferson high school with winners from other high schools. In an essay contest at St. Francis' school on the same subject, Mary Lamb won first; Katherine Broderick, second; Ella Rhinehart, third, and Frances Jarka, fourth. The judges were Mrs. William T. Ball and R. W. Levering, and Miss Anna Craigmile.

JOLLY ENGLISHMEN CLUB

The Jolly Englishmen Club, consisting of the members of the Sophomore class of St. Francis high school, held the weekly meeting in the school auditorium Friday morning, March 7, 1930. After the business meeting a clever program was given, those who appeared are as follows:

Instrumental, Veronica Burke; Reading, Jean Smith; Instrumental, Alice Stiener; Song, Kathryn Stafford, accompanied by Alice Steiner; Reading, Rosemary Hoefer; Song, Mary Wagner and Jean Smith, accompanied by Alice Stiener; Instrumental, Cecelia Vianco.

FOLLEN FUNERAL

Funeral services for Thomas Follen of Lafayette, who dropped dead in his real estate office in Chicago Monday, March 3, 1930, were held Saturday morning at 9 o'clock at St. Mary's church with the rector, the Rev. D. L. Monahan officiating. Burial was in St. Mary's cemetery.

ALTAR-ROSARY MEET

The Altar-Rosary Society of St. Ann's church held its regular monthly meeting in the school hall Tuesday evening. After a short business meeting, the remainder of the evening was spent in playing cards. Honors of the game were won by Mrs. W. Hennegan, Mrs. G. Alt and the visitors' prize was won by Mrs. G. Klinker. A delicious three course luncheon was served.

THIRTY PIECES OF SILVER

As a tribute of love to Our Lord the girls of St. Francis' High School are saving thirty pieces of silver during Lent. This was practiced last year and it proved very successful. They are making splendid efforts, and sacrifices, so they will have their thirty pieces at the close of Lent.

At the regular meeting of the K. of C. Ladies, in the K. of C. Hall last Friday, the following officers were elected for 1930: Mrs. Walter Schafer, President; Mrs. George Brownell, Vice President; Mrs. Harry Shriner, Secretary.

The Orphans' Sewing Circle, in charge of Mrs. Silas Cole, met on Wednesday afternoon at St. Elizabeth's Hospital, for the annual Lenten sewing for St. Joseph's orphanage.

The Senior Holy Name Society of St. Boniface's Parish, held their regular meeting last Thursday at St. Joseph's Orphanage. The program consisted of a moving picture comedy, and entertainment by Mr. C. Traub, ventriloquist.

The Sacred Heart Sewing Circle will meet on Friday evening, March 21st, after services, at the Community House.

The Franciscan Mission Circle will meet on the afternoon of the same day, at the Community House, for its regular semi-monthly sewing.

Mary Ann: "I've come to tell you, mum, that the gasoline stove has gone out."

Mistress: "Well, light it again."

"I can't. Sure it went out through the roof.

HAMMOND

"DULCY," PRESENTED BY CATHOLIC CENTRAL ALUMNI, SCORES HIT

The comedy, "Dulcy," which was selected by the Catholic Central High School Alumni Association as their most recent stage production, was well received by the enthusiastic audience Sunday, March 2nd, at the parish hall of St. Joseph's school, Hammond, Ind. This play was coached by Mr. Joseph Martin.

The following players, many of whom are well known on account of their stage talent, appeared in the cast:

Marie Waywood, Paul Scherer, E. M. Fenstermaker, Charles Nelson, Catherine Theobald, Agnes Morrissey, Joseph Martin, Ed McGarry, Richard Downs, Raymond Curtis, Harold Fife.

PROMINENT HAMMOND ATTORNEYS DECIDE ON WINNER OF CONTEST

Attorneys William L. Travis and Edmund J. Leeney sat as judges at the intra-class contest held at Catholic Central High School March 6th, to decide on the school's favorite orator.

By pupil vote of the classes for representatives, Mr. John Kelly, Mr. Robert Enright, Miss Roma Murphy and Miss Marion Morrison had been chosen as representatives of their various classes.

Copious applause on the part of the student-body showed that each of the youthful orators had acquitted himself well of his task. Although the judges were unanimous in their final decision, it was evident that the race for high honor at the school had been very close. When the final points were tabulated, it was found that Miss Roma Murphy, a Sophomore at the school, had won the coveted honor. Miss Marion Morrison, a Freshman at Catholic Central, won second place.

Mr. George Bogner, who acted as chairman at Thursday's event, read the decision of the judges. The lengthy applause that was accorded Miss Murphy showed that the decision of the honorable judges was well received by the student body.

Miss Roma Murphy is the daughter of Mrs. Marie S. Murphy, residing at 1213 Beacon street, East Chicago, Ind. Miss Murphy will have the honor of representing her school in the Lake County competition of the Indiana State Bar Association Oratory Contest. This event is scheduled for March 21st, 1930.

LOGANSPORT

JAMES H. CLIFFORD, 76, DELPHI CATHOLIC, DEAD

Operator of a grocery business in Delphi, near Logansport, for the past thirty-five years, James H. Clifford, 76 years old, died March 6 after an illness of several months. The widow, five sons and two daughters survive. Funeral services were held in the Delphi Catholic church last Monday morning and burial made in the Delphi Catholic cemetery.

SEWING CIRCLE HAS PRE-LENTEN SOCIAL

The last of a series of enjoyable card parties until after the Lenten season was sponsored by the sewing circle of St. Joseph's hospital, Logansport, in the Knights of Columbus hall recently. Rose Baker, Mrs. Hayes and Mrs. Eli Dailey received prizes.

FORMER LOGANSPORT MAN DIES IN CHICAGO

Thomas Follen, 63 years old, former Logansport citizen, died unexpectedly in Chicago Monday, March 3. Anna and Kate Follen, of Logansport, are surviving sisters. Funeral services were held in St. Mary's Catholic church at Lafayette, Ind., where burial was made.

JOHN LARGER BURIED AT SOLEMN HIGH MASS

John Larger, well-known Logansport citizen, was buried in St. Vincent's cemetery, Logansport, last Wednesday morning following services in St. Joseph's church. The services were conducted by Fathers Aichinger, Deininger and Breitenbach, all of Logansport; the sermon was delivered by Father Aichinger.

ANNOUNCE SCHEDULE FOR LENTEN SERVICES

Lenten services will be conducted in the three Catholic churches of Logansport on the following schedule:

St. Bridget's: Wednesdays and Sundays at 7:30 P. M.

St. Vincent's: Fridays and Sundays at 7:30 P. M.

St. Joseph's: Wednesdays and Fridays at 7:30 P. M.



Miss Florence Winter, of Washington, D. C., chairman and one of the founders of the Convert-League of the Catholic Daughters of America, who has been congratulated by His Eminence George Cardinal Mundelein, Archbishop of Chicago, on the great progress made by the Converts League in the United States. Miss Winter is herself a convert.

Do not forget that your Propagation of the Faith offering is due March 30.

Ninth In His Family To Become Religious

Vatican City.—When the nephew of Dom Rinaldi, Superior General of the Salesians, entered that order, he was the ninth member of his immediate family to enter the religious life. He has eight brothers and sisters who are members of either the Salesians or the Daughters of Mary. Dom Rinaldi, who was followed into the order by two of his brothers, has seen sixteen members of the Rinaldi family become Salesians.

There is scarcely a family in their native village of Lu-de-Montferrat, between Genoa and Turin, that has not given a son or a daughter to the Church. There are only 4,000 inhabitants, almost all members of large families. The village boasts of one bishop and 304 priests, monks and nuns. It is a striking confirmation of the proverb, "Where the families are numerous, the Faith is preserved and nourishes incessantly the source of vocations."

"AFFEN"

"Affen bleiben Affen, und wenn sie in Sammat oder Seide kleidet."

Applying the foregoing to medicines, would mean that an ORDINARY remedy remains an ORDINARY remedy, regardless of the pretentious advertisements in which it is "clothed."

What they or we say regarding the remedies in which we respectively are interested, does not change the remedies in the least, but may greatly influence your opinion about them.

Try a little TRU-ADE through the nose, for colds in the head, catarrh, bronchitis, asthma or the like, and in one minute's time you will be surprised by its action.

25c and 50c tubes by druggists or direct.

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FIRST MORTGAGE 5% SERIAL GOLD BONDS
of
The Right Reverend John Francis Noll
Bishop of the Diocese of Fort Wayne, Indiana
St. John the Baptist Parish, Fort Wayne, Indiana

Total issue $140,000. Dated March 1, 1930. Coupon bonds registered as to principal only. Denominations $1,000 and $500. Principal and semi-annual interest payable March 1, and September 1, at the First and Tri-State National Bank and Trust Company, Fort Wayne, Indiana, Corporate Trustee. Payable wholly or in part on any interest-paying date upon 90 days prior notice at 100 and accrued interest.

These bonds constitute the direct, legal obligation of His Lordship, the Right Reverend John Francis Noll, Bishop of the Diocese of Fort Wayne, and his successors in the Bishopric. The total debts of the Bishop are less than 10% of the conservative value of the property held in his name.

MATURING SEPTEMBER 1st:

$5,000—1932	$ 8,000—1938
$5,000—1933	$ 8,000—1939
$6,000—1934	$ 9,000—1940
$6,000—1935	$ 9,000—1941
$7,000—1936	$70,000—1942
$7,000—1937	

$500 Bonds available only in 1934, 1937 and 1942 maturities

The Bishop of Fort Wayne, Indiana, holds title, as Trustee for the Roman Catholic Church, and for his successors in the Bishopric, to property of the Church located within the Diocese, with the exception of institutions owned by the various Orders of the Church that are situated therein. The property held in the name of His Lordship is conservatively valued in excess of $22,000,000, wherein the total debts of the Bishop amounts to less than $2,000,000, or approximately only 9% of his assets.

The Diocese of Fort Wayne, Established in 1857, comprises, territorially, the northern half of the State of Indiana, and contains over 17,000 square miles, with a total Catholic population of 183,000. The Right Reverend Bishop of Fort Wayne has under his supervision 383 Priests, 117 Churches and Missions, 1 University, 2 Seminaries, 2 High Schools, 8 Academies, 114 Parochial Schools, 2 Orphan Asylums, 14 Hospitals and 4 Old People's Homes. Over 43,000 pupils attend the Catholic Schools in the Diocese. Among the Communities assisting in the work of the Diocese are Fathers and Brothers of the Holy Cross, Franciscan Fathers, Fathers of the Precious Blood, Redemptorist Fathers, Capuchin Fathers, Sisters of the Holy Cross, Poor Handmaids of Jesus Christ, Sisters of Providence, Franciscan Sisters of the Sacred Heart, Carmelite Sisters of the Divine Heart of Jesus, and Poor Sisters of St. Francis Seraph of the Perpetual Adoration.

These Bonds are secured by a first closed mortgage on the property of St. John the Baptist Parish, Fort Wayne, Indiana. The mortgaged property consists of the Parochial School and is now under course of construction, located at the Southwest corner of Fairfield Avenue and Pasandena Drive, and Rectory of this Parish located on South Wayne Avenue, all in this City of Fort Wayne. The Church and School are to be of the most modern construction, totally fire-proof, efficiently and attractively designed. The proceeds of this loan, the only fixed obligation of the Parish upon completion of this financing will be used to liquidate bank loans incurred to defray the cost of the new buildings.

Miscellaneous—All matters pertaining to the legality and issuance of these bonds have been passed upon by Eggeman, Reed, and Cleland, Attorneys of Fort Wayne, Indiana, who have given their opinion that these bonds are the direct, legal obligation of the Bishop of the Diocese of Fort Wayne, Indiana, and of his successors in the Bishopric, secured by a first lien on the mortgaged property. Adequate fire and tornado insurance will be carried at all times, with mortgage clauses annexed, payable to the Trustees for the benefit of the bondholders.

We Recommend These Bonds for Investment
Offered to net 5¼%
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First and Tri-State National Bank and Trust Company
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All statements contained herein are official or are based on information which we regard as reliable, and while we do not guarantee them, they are the data upon which we have acted in the purchase of these securities.

CHILDRENS COLUMNS

"Suffer the little children, and forbid them not to come to me..."

THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page.



FOR CHILDREN OF ALL GRADES

The Little Children's Column.

The Eighth Commandment of God

(Find the answers to these questions yourself and you will not forget them)

Is every lie a sin against the law of God?

What is a lie?

Why do you think God hates lies?

If you had a little chum that lied to you all the time, could you like him?

* * *

When St. Paul was writing a letter to one of his parishes, he told them "Lie not to one another." Little children do not often tell big lies. Sometimes they tell little lies and do not know it. Little Tots are used to talking to their dollies and dogs and cats, that they make up little stories that are not true, when they grow up. You have heard children say: "You are such a pretty little dollie," but the dollie's face is cracked and its nose is gone. "Walk over here to me. That is fine." (But the dollie has no legs and the child is carrying the dollie.)

Sometimes a little boy talks for an hour to his dog or cat. This baby talk is cute and the child has no thought of telling any lies to the dollie or dog. Yet so many children do not remember that as they grow older they are talking to big people, and should be careful to tell the truth. Do not think the little stories you told as children were lies. You were not trying to fool the dog or dollie. You knew they could not talk, so you made up words for them.

That may be one way that children get into the habit of making up things that are not true. When you are speaking to your mother or father or teacher, always tell the truth. Do not make up things. They would have to punish you so that you would not tell an untruth. Your parents do not want you to lie, and God does not want you to lie. Try to remember that always, dear children. Everyone loves a truthful child.

A LITTLE TRICK

A little trick of laughing
When all your plans go wrong
Will turn a fit of growling
Into a cheerful song.

A little trick of laughing
When skies are dull and gray,
Will make a life worth living
And roll the cares away.

What Children from 10 Years to 12 Should Know.

The Eighth Commandment of God

(Find the answers to these questions yourself and you will not forget them)

Why is God offended by the sin of lying?

Is it wrong to tell a lie even to a child younger than yourself?

Would you be allowed to tell a lie to save your own or another's life?

Why would you not be allowed to tell a lie to get $1,000?

* * *

By these questions, children, we are merely trying to tell you a lie is ALWAYS wrong. A lie is a sin because it is against TRUTH, and therefore against God Who is TRUTH itself. What child would dare to tell a lie if he or she knew that God was offended; that God was present when the lie was being told? God is everywhere. He knows every word we speak and every thought we have in our minds. So, if we think truthfully, we shall always speak truthfully. As little children you would answer the question—"Where is God?" by saying "God is everywhere and He knows all our most secret thoughts, words and actions." That lesson of childhood should help to keep us from ever telling a lie. We might be able to deceive others, but we can never deceive God.

By the word "deceive" we mean to try to make someone believe five is ten, or, white is black. Now no person would easily believe that, but a lie is just as much against the truth as to say five is ten. Real TRUTH, children, never changes, just as five is always five and never ten. Probably now you have some idea why deceiving or lying offends God. If you tell your mother you came home at 3 o'clock, when you came at 5, you might deceive your mother, but you cannot deceive God Who knows 5 is not 3, and that you came home at five. Be truthful then in all things and at all times because you would not offend God Who knows and loves the TRUTH.

When we really try to deceive others, we are injuring them. That makes lying a sin against Charity. No wonder God hates lies since they are against TRUTH and CHARITY. St. Paul once wrote: "Putting away lying, speak ye the truth every-one with his neighbor."

For Pupils of Higher Grades.

The Eighth Commandment of God

(Find the answers to these questions yourself and you will not forget them)

Why is a lie of its very nature a sin?

Who is the "father of lies," according to St. John, Ch. xiii, Ver. 34?

How many kinds of lies are there?

Are ALL lies mortal sins? Why not?

* * *

If you have thought over the above questions and answered them, children you will be stronger in your good resolution never to tell an untruth. Here are a few select quotations from Sacred Scripture regarding lying:

"Thou shalt fly lying." Exod. 21-7. "You shall not lie, neither shall any man deceive his neighbor." Lev. 19-11. "Be not willing to make any manner of lie, for the custom thereof is not good." Ecclus. 7-14. "A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline." "The just shall hate a lying word." Prov. 8-5. "The manners of lying men are without honour." Ecclus. 2-28. From these it is plain that all lies in general are forbidden, and that those who are guilty cannot enter Heaven, the abode of Eternal Truth.

Now we shall answer for you the 3rd question above. Ordinarily there are eight kinds of lies. (1) Jocose lie, told not to hurt, but to please, and in a joking manner. (2) Officious lie hurts none and is intended to be of service to others. (3) Malicious lie, which is injurious to God or hurtful to neighbor, as when the devil told Eve, "You shall not die." (4) Dissembling, for the Sacred Scripture says: "The dissembler with his mouth deceiveth his friend." (5) Hypocrisy; as when a man puts on the outward appearance of piety and has none in his heart. Such were the Pharisees whom Christ so bitterly denounced. (6) Flattery, as when a man praises beyond the bounds of truth. (7) Boasting; when a man goes beyond the truth in praising himself. (8) Breaking one's promise to his neighbor.

Surely you have food for thought in this lesson, children, and you should carefully guard against any form of lying classified above.

Renew your subscription to Our Sunday Visitor promptly—75c a year.

A New Saint Each Week To Love and Imitate

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list and a short sketch of the Saint of each Monday.

S—Second Sunday in Lent.
M—St. Patrick
T—St. Cyril of Jerusalem.
W—St. Joseph.
T—St. Wulfran.
F—St. Benedict.
S—St. Catherine of Sweden

MONDAY—ST. PATRICK

St. Patrick, Apostle of Ireland, was born about the year 372. Places and people of that time are hardly known, yet the memory of our Saint is still fresh and sweet in the minds and hearts of those people to whom he carried the Gospel of Peace.

At the age of sixteen, barbarians, rough tribes, took him captive. He was made a keeper of cattle in the mountains of Ireland, where he suffered from the cold and hunger of the mountain life. While here he prayed earnestly to God, Who answered his prayer by filling his soul with the desire and courage of an apostle. In a vision he was told to go to the sea coast and take the ship which was about to sail. He had no money and was returning to his mountain but when the pagan sailors called him back and took him aboard.

After a long time with the pagans, he at last returned to his parents where the thought he saw all the children and men and women of Ireland reaching out their arms to him to come back, and preach to them the message of Christianity. St. Patrick was a most courageous and fearless missionary. These qualities he received as a reward for his sublime spirit of prayer. To save souls is a supernatural work and his preaching came from a grace which was supernatural. Words and phrases never convert souls to God. True conversion is the work of grace. Thank God today for the souls saved through the glorious St. Patrick.

THE BELL OF ST. PATRICK

To St. Patrick's bell, now on exhibition in the National museum in Dublin, is attached an interesting bit of Irish history. Far west of Connaugh there is a range of tall mountains which bid defiance to the waves and storms of the Atlantic.

At the head of this range arises a stately cone in solitary grandeur about 4,000 feet in height, facing Crew bay and casting its shadows over the adjoining districts of Aghagower and Westport. The mountain was known in the pagan times as Eagle mountain, but ever since Ireland became a Christian country it has been known as Croagh Patrick and is honored as the Holy Hill—the Mount Sinai of Ireland.

Religious history tells us that St. Patrick, in obedience to his guardian angel, made this mountain his hallowed place of retreat. In imitation of Jesus he spent forty days on its summit in penance and fasting and other penitential exercises. His only shelter from the fury of the elements was a cave in a solid rock. The flagstone on which he is said to have rested his weary head at night is still to be seen. The demons making Ireland their battleground mustered all their strength to tempt St. Patrick and turn him away, if possible, from his pious purpose. They gathered around the hill, history says, in the forms of furious beasts of prey. So dense were their ranks that they seemed to cover the whole mountain, and St. Patrick could see neither ocean nor sky. St. Patrick besought God to scatter the demons, but for a time it seemed as though his prayers and tears were in vain. At length he rang the sweet sounding bell, symbol of his preaching of the divine truths, threw it among them, and they immediately flung themselves into the ocean.

When sending subscriptions state whether same are renewals or not.

MARCH—The Month of St. Joseph

May we make a suggestion to our boys and young men? Why not dedicate a few moments extra each day during this month to a special prayer to St. Joseph that through his intercession you may learn your calling, vocation, in life?

It may be a call to some profession like a doctor, lawyer, writer or mechanic. Or, it may be a call to a higher life, such as St. Joseph himself received when he was called to be the protector of the Child Jesus and Mary, His Mother. Had you ever thought of that? We will be more successful in this life and deserving of greater reward in the next if we pray for light to know our "calling" and grace to follow it. What will you be 15 or 20 years from today? "Go to Joseph." Tell him your troubles. Ask him daily to pray for you. Surely our Divine Lord would make known His Holy Will in your regard if St. Joseph would ask Him.

CONALL'S GIFT

Conall, the first Irish chieftain to become a Christian, made a gift to St. Patrick of a site for a church which to this day retains the name of Donagh Patrick.

IRELAND'S ANCIENT NAMES

In ancient times Ireland was known by the various names of Ierna, Juverna, Hibernia, Ogygia, Innisfall, Isle of Beauty and Scotia Major. Even now it is sometimes called Erin, but its designation by this title is chiefly confined to poets.

Send your name, street address, city and state, and 75c for a year's subscription to Our Sunday Visitor.

CHILD'S LESSON FROM TODAY'S GOSPEL

Second Sunday in Lent

"Lord, it is good for us to be here," are words from the Gospel which we might carry about with us, and think over very often. They are a daily reminder of the glory that waits us after our struggle against temptations and trials through life. St. Peter spoke these words when he saw the shining face of Christ the Lord, and beheld His garments as white as snow. Peter lost sight of all the weary three years he had followed the Master. His joy was filled.

We must not lose sight of our eternal reward. As St. Augustine once said: "If the labor terrifies us, the reward invites us." Even soldiers have their time of leave, when they are brought back from the trenches for a short rest. Mankind has hours of rest after each day. Holy Mother the Church, so very thoughtful of our human weaknesses, reads this consoling Gospel to us on the second Sunday of our Lenten mortifications.

We gather about the Tabor of our altars and there see, with eyes of Faith, the abiding love and beauty of our Divine Master. From Him we drink in new strength, new hope and new graces. How can we grow faint in the way if we have ever before us this beautiful image of Christ's glory and the glory He wishes to share with us in Heaven?

If we have been making good use of the holy season of Lent, we, too, are ready today for a moment's rest, here in the church, in God's holy Presence, and repeat with all our hearts: "Lord, it is good for us to be here." It is a prayer of love, for our hearts are yearning for the Eternal Tabor; an act of Hope, for we know, without a shadow of a doubt, that the promises of Almighty God are certain of fulfillment, and we SHALL see Him and enjoy His glory and blessedness forever, if we are faithful to the end.

Your Lenten sacrifices, children, may be few, but your desires and efforts to practise virtue, and to receive the Sacraments, and to attend Holy Mass, are sure signs of your generous heart during this Holy Season. Tabor is not far off; it is yours for a short courageous struggle after a few years on earth.

WHAT LENTEN SACRIFICE WILL YOU MAKE?

The word "sacrifice" means "sacred gift." There should be no unpleasant association with so beautiful a word. To some of us it seems to mean only to do something we do not want to do. That is a mistake. A sacred gift should be made gladly. A gift does imply something "given up" of course, but it does not necessarily follow that the giving up is an unwelcome privation.

It is in the spirit of gladness that our Lenten sacrifices should be made. Christ may accept the gifts we offer grudgingly, but they certainly must give him little pleasure. We, ourselves, do not enjoy things that are given us in that spirit. The Lenten sacrifice, to be the real sacrifice, should be a free and joyous gift, made because of our deep love for Him whose approaching great sacrifice we commemorate.

Yet the offering can be made with gladness, and still be made at the cost of an effort. In fact, things that take no effort are worth little, either to ourselves or anybody else. In choosing the gift we shall bring to our Blessed Lord during these days, let us remember that.

One of the things we seem to value most in these hurrying days is time. From the moment we rise in the morning, until we wearily tumble into bed at night, each hour—even each minute—is precious. This thing must be done by seven o'clock, that thing ought to be out of the way by eight, another duty hurries us on to nine, and so it goes. There is little leisure in our modern life. We would far rather give up something else than an hour of our precious and much needed time.

Yet, why not? There is the gift that will offer to Christ a real sacrifice—a sacred offering, made at some cost worthy His acceptance if anything we can bring could possibly be worthy. Moreover, it is a gift that will come back to us with manifold blessings, and come at once—even while we are offering it to Him. He is lading it with the precious freight of His love and blessing, and returning it to us.

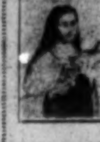
It takes only an hour to attend Mass each morning. It takes only a trifling self-denial to get out of bed an hour earlier than we have been, in order that this small space of time may be offered to our waiting Lord. In fact, it is easier to do this in Lent than any other time, because of the cessation of social duties which require late hours at night. We can easily go to bed an hour earlier and get up that much sooner in the morning. When one comes to figure it out, it is not very much of a sacrifice after all, because it requires so little effort to make. Really, most sacrifices turn out just that way, when one considers them carefully.

An even smaller item of self-denial enables us to receive Holy Communion each morning. That is another gift we can, and should, bring to Him gladly and freely. Yet, like the act of going to Mass, it brings back to us so much more than we can possibly give Him that it, too, ceases to be in any difficult sense a sacrifice. It is just a "sacred gift" pure and simple, a spontaneous offering out of our great love for Him.

One who will faithfully give to God during Lent one hour each morning, assisting at the Great Sacrifice with humble heart and adoring mind; who will keep his soul swept of sin so that he may take Holy Communion daily; and who will do this gladly out of a desire to show his love for God, will not willingly give up the daily hour when once Lent is over. He will find that it soon becomes a matter of habit to begin his days thus; and a source of strength that will not be readily given up. It soon becomes far more of a sacrifice not to go to Mass than it is to go; and a far greater loss to "save the time," than to spend it in this way.

Out of all the Lenten offerings we can bring, there is none that will be more pleasing to our Lord. Not that we need to stop with this single offering; indeed, we will not want to stop there if we truly love Him. But it is a good place to begin, not only to begin a richer and fuller life, but to begin a practice that will insure the continuation of this life through all our earthly pilgrimage.

THE LITTLE FLOWER AT THE BENEDICTINE CONVENT



Reminiscenses of her teachers and classmates by one of her teachers

Translated by Odette Duval, Lisieux

CHAPTER I

Childhood of Saint Therese of the Child Jesus at the Benedictine Convent.

Nothing heretofore has been written to cover the period between October, 1881, and Easter, 1886. It was, however, during these intervening years, that the Blessed Child received her education at the Benedictine Convent. Entering at the age of eight and one-half years, she left the Convent at the age of thirteen, and years cannot obliterate the sweet remembrance of the stay of such an angelical child.

Neither companions nor mistresses, nor the very devoted and worthy chaplain, Monsieur l'Abbe Louis Domin, who had the honor of preparing her for First Holy Communion—no one had the presentiment that this Little Flower, graceful and modest, was soon to rise to heroic sanctity. The good God willed it without doubt, in order to shelter her from pride or vanity, for if those around her had had the future revealed to them all manner of attention would have been lavished upon her. How many times have we said, "Oh! if we had but known!"

Nevertheless our dear little Therese, a humble violet from our woods, emerged by inspiration of grace from a very religious and monastic education, emiting an exquisite fragrance, and betraying in spite of modesty and great reserve, the hidden treasures in this privileged soul, still igonrant of the destiny awaiting her. The future glory of canonization and the silent admiration were far from being edifying to this little girl.

How happy were the ones who had the great delight to breathe the sweet and scented perfumes of this white lily, of this rose who was only a bud when she was at the Convent, a bud whose petals opened at the Carmel. Happy we shall be if these humble words bring devotion to her.

The three Martin girls, Leonie, Celine and Therese, visited the Benedictine Convent for the first time for the celebration of a feast to which they had been invited, being cousins of the Jeanne and Marie Guerin who were pupils there.

Leonie became a boarder and Celine a day scholar in January, 1878. Monsieur Martin had lived at the Buissonnets since November, 1877. At this time (a nun friend told me): "I was a pupil myself and was studying for my higher examinations. I was not yet a novice. Therese and her sisters entered the Chapel and were just in front of me. As soon as I saw them I said to myself: 'Who are these charming little girls, such distinguished looking children?' The Little Flower particularly attracted me, and I could not help looking at her I was so impressed.'"

At this time Therese was but six and a half years of age, a beautiful and graceful child, with long curly hair that framed a sweet face of a most delicate complexion. The expression of her eyes and smile were heavenly and with her pious and meditative expression, she looked angelic. Still I can picture her holding in her hand a little prayer-book. I remarked that she did not read the book, but she was not at all absent minded. Her face seemed to reflect the most intimate sentiments of her little heart that was glowing in the presence of God. Here was the mold—the uniting of childish elegance with serious gravity. She moved me strangely that day and in spite of fifty years having past, I still feel it.

Two years elapsed before Therese Martin came to school as a pupil. Her eldest sister had taken the place of Mrs. Martin, now dead, and the new cares became her first concern.

When feasts took place at the Convent, for instance, the one of Reverend Mother Saint Exupere, of venerated memory, or the days for prize giving, the Nuns never forgot to invite the Little Therese. Leonie and Celine were always happy to escort their beloved little sister whose charms captivated the attention of all. This is how the future little pupil became first acquainted with the mistresses and pupils, an acquaintance which helped to facilitate her initiation later into regular school life. (To be continued)

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CRUSADE

Catholic Girls' Modesty-in-dress Crusade

Any girl between the ages of 12 and 20 may be a CRUSADER. Send in your name and address to Editor of Page Four (address given at top of this page), and say you will try to obey the rules intended to foster Modesty:

Remember these rules are: (1) Suitably high neck. (2) Long sleeves, at least covering elbows. (3) Skirts, well covering knees. (4) Dress of such material as to conceal form.

* * *

"Onward Christian Maidens!"

This Essay Won First Prize in our Modesty-in-dress Crusade Contest, won by Mary L. Bauman—Assisi Junior College—Joliet, Illinois.

"WHY WE WEAR CLOTHES." (Continued)

Now, to be modestly clothed does not imply the "gunnysack" idea at all. One can be quite fashionably, if not smartly, attired and yet be within the limits of decency. It is quite natural for man to wish to present an attractive front—clothes do go a long way—toward many ends. But one can be very attractively and becomingly clothed without unduly exposing the body.

The prevalent disrespect for women may be largely attributed to their lack of reticence in dress. Woman has always been referred to as an ennobling and uplifting influence to man, but it is difficult to see her in this light when the only prominent uplifting movements on her part today appear to be in dress—literally speaking. She is making herself an occasion of sin instead of a source of edification.

(To Be Continued)

The following new names, added to the hundreds already on the Honor Roll.

Catherine Ebert, Lucille Thornsen, Helen Cincoski, Alice Vincent, Anita Hoercher, Elizabeth Conway, Katherine Retzlaff, Margaret Donnelly, Grace Keating, Lulu Preuss, Ella Havlik, Isabelle Ebert, Elizabeth Vincent, Sylvia Ciaar, Mildred Ciaar, Margaret Neurnzer, Agnes Murphy, Dorothy Possbender, Elizabeth Collins, Margaret Smith, Evelyn Grange, Ethel Roche, Verna Henry, Margaret Harwood, Erma Ebert, Mary Elizabeth McCoy, Rosemary Walsh, Ethel Keating, all from St. Patrick's High School, Elroy, Wisconsin.

(To be continued next week)

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